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Rev.J.W.VanWeelden
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Jan

CALVINIST CONTACT

35th YEAR OF PUBLICATION, No. 1742 MAY 9, 1980

Helping hands allow deaf to share God's Word

by Esler Shuart

Rev. Shuart is pastor of the Ebenezer Christian Reformed Church, Berwyn, Ill.

Seated alone in a hospital coffee shop between pastoral visits, I watched as two women shared conversation with each other at a nearby table. What drew my attention was the vigorous use of hands and fingers in their talk. For awhile it seemed that they were deaf and were sharing ideas in sign language. But soon I realized, that they were hearing people who, like so many, employ their hands and fingers to intensify the thoughts they share with others in spoken words. My own private thoughts turned to the sign language ministry to the deaf in the Christian Reformed Church of Berwyn, Illinois.

In the bi-centennial year of the United States, a special concern developed in the Ebenezer congregation when several deaf members and their families expressed a need. The need was for sign language interpretation of the worship services. Sons and daughters of families in suburban Chicago enjoyed worshipping with the hearing congregations in which they had been brought up, but they had a problem with understanding the words of the songs being sung and the Scripture read and the sermon preached from God's Word.

While delighting in the close contact with other believers, these young persons longed to understand the spoken aspect of the worship experience. The elders of the church responded to this need by asking the pastor to gather information and take the lead in getting a program started which would provide a regular translation of the Bible and songs, and interpretation of the Sunday sermons in American Sign Language. The Bill Rice Ranch in Tennessee put us in touch with Wayne Vick of Indianapolis, Indiana and with his expert teaching, the ministry to the deaf was started in March 1976.

Members of the congregation and people of the community studied what Vick termed "a highly intensive two-week crash course in American Sign Language" with the emphasis on learning how to interpret and communicate the message of the Gospel, in hand signs to the deaf. This program continues at all services and special church events. The interpreters are members of the congregation.

Deaf worshippers

Mrs. Pat Vander Kamp-De Vries

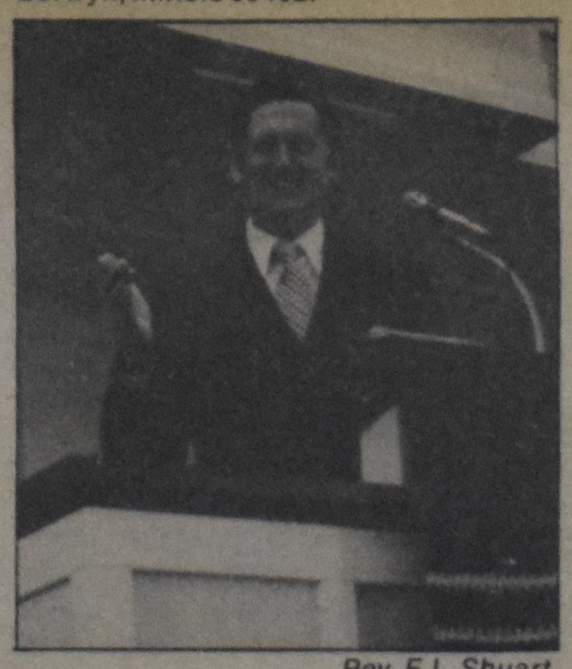
Gathered among the worshippers of various churches on Sunday are persons who are deaf or hearing handicapped. They are often the silent and sometimes invisible people. Silent because they cannot hear others around them and therefore do not respond to their words. Invisible because deafness is largely an undetected problem. It is easy to note one who is blind, lame or paraplegic. Deafness often goes unnoticed. The deaf person hesitates to reveal this handicap.

The church has a mission to preach Christ to the nations and to help the needy; the hungry, the hurt, and the hearing handicapped. Deafness and hearing loss is a handicap. But it is not an impossible barrier to learning the Word of God and receiving the Gospel of Salvation in Jesus Christ. Are there deaf people in your area? Stop and think about the many who live in a silent world. One estimate reveals that more than (19,000,000) nineteen million people in the United States need special help due to deafness. In Canada there is The Canadian Association of the Deaf, P.O. Box 546, Richmond, Hill, Ont. L5C 4Y8 for statistic on Canada.

The largest mission field in North America is the world of the deaf. Yes, a mission field is there among the deaf, and special training is required to learn the language and the world of the deaf. This is a large mission field and only a few soundly biblical churches are involved.

The deaf cannot listen to the Gospel on radio and few can read the Bible and understand it. The deaf live in a world of silence and loneliness. Someone must enter their world and fulfill the command of the Lord — Go into all the world and preach the Gospel to every person, teaching them to observe all that I have commanded!

Do you need to begin a ministry to the deaf in your church? In the Berwyn community, ten miles West of downtown Chicago, we are ready to help you make a start. Classes are planned for Spring 1980. You may contact the church Deaf/Sign Language Ministry Department at: (312) 484-8113 for information. The beginners and intermediate classes will run concurrently one night a week for eight weeks. There is no charge for these courses since this is a ministry of the Ebenezer Christian Reformed Church, 13th Street and Harvey Avenue, Berwyn, Illinois 60402.



Rev. E.L. Shuart

Canada: Land of flexible ecumenism

During the past ten years, a number of inter-church working groups have sprung up. Some of these inter-church working groups are closely related to denominational structures, or an ad hoc grouping of denominational staff persons. Other coalitions have developed much more independently of denominational structures.

The Inter-church Committee on Development and Relief, of the Canadian Council of Churches, at a meeting in November, had an extended discussion on coalitions and the church bodies. Some of the questions considered were:

—How do denominational executives understand the relationship between their church and the coalitions?

—How do church development agencies regard their relationships with coalitions?

—How do coalitions' staff people view the relationship between churches and coalitions?

—How is the political role of a coalition to be defined?

The Canadian Council of Churches has been asked to facilitate a continuing interchange of points of view as indicated in the above questions.

The multitude of inter-church working groups were generally centered around a particular issue, such as Native Land Claims, Northern Economic Development, Trade and Foreign Aid with Developing Nations, or raising the consciousness of Canadians about their lifestyle. One very significant gain in this flexible style of ecumenism was the cooperation and participation of Roman Catholics in Canada.

Dr. Donald Anderson, General Secretary of the Canadian Council of Churches, sees it as a very valuable process in the ecumenical movement, "Historically the Church has tended to express the ecumenical task by an organization that has been highly structured and cumbersome. Instead of designing a new association such as the Council, I would like us to commit ourselves to supporting an ecumenical secretariat that would leave us free of a lot of structure. Such a secretariat would contain the ecumenical commitment of the churches, combined with the freedom by which the coalitions have operated."

Jerry Hames, editor of *Canadian Churchman*, the national publication of the Anglican Church of Canada, in his article published in *One World*, the monthly magazine of the World Council of Churches, commended the flexibility of the inter-church working groups in Canada. There are more than seventy such ecumenical endeavours at present, with the major ones: GATT-FLY, PLURA, Project North, Taskforce on the Churches and Corporate Responsibility, The Canada China Programme.

One of the particular advantages of a coalition type of operation is that coalitions can easily develop allies beyond the churches, develop specialized networks across Canada and enable churches to make policy statements directly. The coalitions can develop joint action with governments, corporations and institutions, and speaking with one voice they can be strong symbols for Christian unity.

Viewpoint

Thank you, President Carter, for trying

Thank you, President Carter, for trying. That can best summarize the proper reaction to his attempt to rescue the 53 hostages from the Tehran embassy last week.

The story has become familiar to us by now. A special force of well-equipped men had been training for more than two years so that it would be ready in the event of a sudden "special assignment." Many of them had taken part in the 1970 raid on Son Tay prison camp in North Viet Nam to free American prisoners. They knew how it had to be done.

Since the hostages had been held captive on Nov. 4, this special force had been training in North Carolina's Fort Bragg, ready to undertake a rescue mission at the word of President Jimmy Carter.

The first leg of the attack failed and the mission was abandoned, but not before eight men lost their lives on that abandoned Iranian airstrip. Criticism has been levelled at President Carter for his failure to share his planned attack with Western allies. Government spokesmen in the Pentagon also thought that they should have been consulted before the President committed himself to the "free the hostages" attack.

President Carter has shown an unusual amount of restraint in dealing with the Iranian government during the past six months — the length of time which the hostages had been held captive. He has shown patience and endurance in his discussions with the Ayatollah and with the Iranian militants.

I am sure that President Carter must have realized that he was not playing chess against a rational, thoughtful opponent, astute enough to know when to draw back. He was dealing with an aged fanatic who hates the secularism and capitalism of the United States. The Ayatollah Khomeini would love nothing better than to see his country shut off, even catastrophically, from such evil influences.

President Carter's Senate majority leader, Robert Byrd, expressed a concern on behalf of all of us: "The main thing for a powerful nation to know is how to use power, and when to use it, and when to show restraint." That challenge has faced President Carter since Nov. 4.

Now that the hostages have been scattered around the countryside by the Iranian militants, any form of rescue operation seems almost out of the question.

The plot thickens. World tensions are mounting. Iran has received clear proof that the United States is becoming impatient, but Iranians also see the foiled rescue attempt as an act of God which further underlines their belief that their cause is a just one.

A great deal of plotting and planning is going on in the White House and the Pentagon, you can be sure. World leaders are also doing their share of second-guessing to see what Iran or the United States will do next.

Meanwhile, there is Afghanistan with its struggle against Soviet troups and there is worldwide reaction to that situation in terms of the boycott of the summer Olympics in Moscow.

World tensions require world-wide prayer. We must be in prayer for the decisions which must be taken by President Carter, by the Ayatollah Khomeini, by the Iranian militants. We must be in prayer for the hostages who have been kept captive for six months and also for those thousands of Christians who are struggling and suffering in these Muslim nations.

That we can still do. We know that even these world conflicts and tensions are controlled by our God and that our Lord oversees our lives and the lives of these world leaders.

Keith Knight

In case of a postal strike

Canada Post Office employees are in a legal position to strike on May 9, however, it is expected that no postal disruptions will take place until the end of May.

Union sources have indicated that the disruption will probably take the form of rotating strikes around the country. That means that certain key centres will be affected for a day or two at a time, hitting cities such as Montreal, Toronto, Vancouver, Edmonton, Calgary, Winnipeg, Hamilton, Windsor.

Other sources, however, indicate that a general strike across the country should not be ruled out as postal workers are expected to back up their demands for job security as the Post Office becomes more mechanized.

In the event of rotating strikes, *Calvinist Contact* will continue to publish on a weekly basis.

In the event of a general strike, *Calvinist Contact* may skip one or two issues and make it up during the month of July, when we normally publish two issues because of summer vacation time.

We all, of course, hope that the Post Office and its employees will be able to settle their contract dispute before it comes to a strike.

Our Faith, Other Faiths

Blessed are the persecuted — post script

Johan D. Tangelder

The series of articles "Blessed are the persecuted" were written more than one year ago, when I was still in the Philippines. Much has happened since in our volatile times.

President Macras Nguema, the dictator of Equatorial Guinea and relentless persecutor of the Church, has been overthrown and executed. Rhodesia has become independent Zimbabwe with the former guerilla leader Robert Mugabe as prime minister. Life goes on. The Gospel is proclaimed via radio, printed page, through the faithful and persistent work of missionaries in many lands. Totalitarian regimes continue to consider the church of Jesus Christ important enough to be worthy of persecution.

Many North American fundamentalists and evangelicals are waiting for the rapture. They believe that the Church will not have to suffer throughout the prophesied period of great tribulation. Hal Lindsey writes in his *There's A New World Coming* that the avalanche of God's judgment to come during the period of great tribulation is "so terrible that God isn't going to let His Church go through it. This tribulation isn't for God's people, but for those who have rejected His salvation." Christians in Russia, China and in many other oppressed nations, believe the opposite. Their great tribulation is now. They are travelling through the fiery valleys of trials for Jesus' sake at this very moment.

Ever since the 1920's, Christians in Russia have been hunted down. The crimes committed against them have been vividly and dramatically described by Solzhenitsyn in his novel *One Day in the Life of Ivan Denisovich*. He tells about the daily routine of a Russian labour camp and mentions the behaviour of the Baptist Alyoshka: "What reason could he have to be happy? His cheeks were hollow, he lived strictly from his rations, he did not earn anything extra. Each Sunday, he sat mumbling, together with the other Baptists. They shook off the afflictions of the camp life as a duck shakes water off its back."

While the world's attention has been diverted to the Iranian crisis and the debates about Olympic games, all but a few leaders of the Christian Seminar on Problems of Religious Renaissance have been imprisoned by the Russian secret police, the KGB. This seminar was begun five years ago by young activist Russian Orthodox intellectuals.

The resurgence of Islam continues to make headlines. Newspapers discuss the spending of the petro billions and the political implications of Muslim fundamentalism. Little is said about the oppression of Christians in Islamic nations. In January, three Coptic churches were fire bombed in Alexandria, Egypt. Shawky F. Karas, president of the American Coptic Association, said that members of a fundamentalist segment of the Muslim Brotherhood were responsible. The German news service IDEA reports that a literature centre in Khartoum, Sudan, has been closed for having distributed "anti-Islamic" literature. The manager of the centre, a Swiss doctor, has been expelled from the country, 20,000 copies of Christian publications were confiscated and Sudanese members of the staff were held for questioning.

Persecution is intensifying in these apocalyptic times. Totalitarian regimes, whether Muslim or communist, right or left wing governments, continue with their ruthless persecution of the Church of Christ. In many nations the Church is under the shadow of the cross. Yet we also see revival. The Church continues to grow, especially in countries where it takes courage to be a Christian. Where it costs little to be a follower of Christ, it seems that the Church is on the decline. Isn't it true, that the Lord often uses tribulation to refine His Church?

We are living in exciting times. We see God at work in the midst of the political uproar and tensions in the nations of the world. I believe that we see today before us the enactment of the words of the book of Revelation given to John, the persecuted saint of God on the island of Patmos: "He (the beast) opened his mouth to blaspheme God, and to slander His name and His dwelling place and those who live in heaven. He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation" (Rev. 13:6,7 NIV).

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LETTERS

Concern about public funding of education is legitimate

Dear Sir:

I'm afraid you are not doing our community a favour by writing the kind of Viewpoint you did when you wrote about the voucher system. It was without question an alarmist piece of work which will prejudice our people against one of a number of proposals which could return responsibility for education where it belongs, to parents and their faith communities.

Although you stated that you were raising questions specifically about the voucher system, your concerns, in fact, involved the whole issue of free choice in education, tax-supported on the basis of equality. Why single out vouchers for such alarmist scrutiny? The questions you raised, and the warnings you sounded about identity, independence, government control and others, we must deal with in B.C., and our funding is not by vouchers. In Alberta and Manitoba, our Christian schools receive government funding as well, and the concerns you raised are legitimate concerns for them, but no less so than if they were receiving vouchers.

In short, your concerns about public funding are legitimate, but to single out vouchers for your criticism is not in the best interest of your readers. It also astonishes me that the arguments you use are, almost all, standard secular teacher union arguments, or arguments based on misinformation.

You state that "concept has been bandied about within educators' circles for decades and it has always been turned down." The fact is that mainstream educators and their security and tenure conscious unions fear the introduction of voucher choice and have opposed it for selfish reasons. They turned it down, not because it won't work as you claim, but because they don't want vouchers to work. They don't want any system of choice to work. There is argument about whether voucher experiments in the U.S. were successful, but none of them included independent or Christian schools. They can hardly be called fair experiments, can they?

You also raise such questions as: Where does this problem of choice stop? What about geographic boundaries? What about the cost of choice, academically and economically? These are not questions raised by the concept of vouchers but by the concept of choice. No matter how the funding finally lands up in the school's treasury, those problems must be addressed.

You make it appear that government would have more right to regulate and prescribe with a voucher system than with any other way of funding. What makes you believe that? You also beg the question about vouchers being divisive and individualistic. You'd be hard put to supply the evidence. Teacher unions would address all these items in the light of the worst possible consequences, pretending to protect the well being of society while keeping their eyes on the security the melting pot provides. But from within our own community, I would expect fair, balanced and positive consideration with an eye towards justice for all rather than the raising of a wall of fear.

Accepting the voucher concept, with acceptable conditions, will not break up Christian school communities; it will not shake our covenant promises, it will not result in selfishness. Not if we obediently serve the Lord together and determine to set our priorities together in love.

The questions you raise are perhaps valid when in general you wish to determine whether you want to fight for equality of access to public funding. In this context the voucher system is only one among many administrative arrangements to make equality of access possible.

To raise valid questions about vouchers they should be raised in the context of other administrative provisions for equality of access. In that you failed. On examination of the options during my ten years as executive director of FISA in B.C., I have not found a system that holds better promise of fairness, equality of access and control for a pluralistic society than a system in which the dollar follows the child.

There are different ways in which such a system can be implemented, but really it is enrollment that counts. In the final analysis, surely we agree that there should be choice. Whether citizens choose with vouchers in hand, or schools may claim grants on the basis of enrollments, the problems of control, identity, independence and yes, potential discrimination will remain controversial.

Then there is the catch-22 which you did not raise. What about future governments? What if they adversely amend legislation which was acceptable initially? Even if our own Christian school people were to be allowed to write legislation to suit our principles of justice, there would still be the potential for adverse regulations, and restrictions by amendments later, which would make ideal legislation no longer acceptable. Some people will use this kind of argument to make others fearful of any legislated solution. To me that is like saying that to fight for justice is not worthwhile because it may become adulterated at some point.

I sense from your viewpoint, that you agree that such an attitude would be cowardly, showing a lack of trust in what the Lord can do. Yet on the whole, the viewpoint came off rather negatively, not only with respect to vouchers, but with respect to the whole question of equality because of the way the concerns were raised. Surely that was not your intent.

Gerry Ensing,
Vancouver, B.C.

Out of concern for the future of Christian higher education

Dear Sir:

Rev. Leslie K. Tarr's deep concern about the future of Christian higher education (May 2) clearly deserves the prayerful attention and public support of the entire Christian community. All of us should do whatever we can to influence the final shape of legislation governing post-secondary institutions in Ontario. Together, by the grace of God and in community with other Christ-believers, we can do much for the coming of educational justice.

In my view, the Ontario Government should not only prohibit the "phony degree mills," but, while doing so, it should also protect the legitimate degree programs of bona fide, post-secondary educational institutions. The Conservative and Opposition parties alike should only approve Bill 4, *An Act to regulate the Granting of Degrees*, if it properly safeguards the basic rights and responsibilities of all genuine educational institutions, none excepted.

As it now reads, Bill 4 makes no adequate provision to secure the future of such reputable institutions as Central Baptist Seminary, Ontario Bible College and the Institute for Christian Studies, to mention but three established Toronto schools which offer highly-regarded study programs and widely-respected degrees. Nor does it facilitate the establishment of a college as envisioned by the Ontario Christian College Association. Bill 4 merely offers these institutions an opportunity, by way of a special application to the legislature, to request the authority to grant degrees. Thus, their existence will become dependent on the willingness of the political powers-that-be to recognize their institutional credibility.

This arrangement wouldn't be so bad if Bill 4 spelled out the impartial academic criteria on the basis of which the appropriate educational authorities, e.g. a representative accrediting council, could independently advise the legislature whether existing or emerging post-secondary institutions should be entitled to degree-granting authority, now or in the future. That important decision can not be made equitably, unless Bill 4 establishes the fundamental guidelines essential to a just determination as to whether current and future post-secondary programs and degrees should be recognized.

For the sake of academic credibility and public justice, all post-secondary institutions should be treated as equals before the law. Their respective perspectives of life and philosophies of education, be they Christian, Jewish, capitalist or otherwise, should not make any difference when it comes to gaining legal recognition. Bill 4 should be amended accordingly, so that it justly protects all qualified institutions, regardless of their educational creed, and discriminates against none.

As part of its commendable concern that the "phony degree mills" be eliminated once and for all, Queen's Park should also make sure that an independent professional process is established by which the programs and degrees of current and future degree-granting institutions are regularly reviewed. In this impartial way, educational justice can be done to all, also to the alternative post-secondary schools which are not threatened by a law that was undoubtedly introduced with the best of intentions but which could have the worst of consequences.

When Education Minister, Dr. Bette Stephenson, introduced Bill 4 she said, among other things: "This bill would not encroach upon the fundamental freedom of people to operate educational institutions. It would, however, ensure that the legislature would have to be convinced of the educational soundness of the institution before it could grant degrees." Both the people's fundamental freedom" and an institution's "educational soundness" are indeed worthy of governmental protection. Dr. Stephenson now has the opportunity and the obligation to do just that. Justice must not only be done but must be seen to be done, especially in a democratic society that is shaped by different basic beliefs and consists of diverse faith communities.

A stream of appropriate letters to our MPPs, Education Minister, Bette Stephenson, Premier William Davis, Liberal leader Stuart Smith and NDP leader, Michael Cassidy (Queen's Park, Toronto, M7A 1L2) as well as the local media in support of legal equality of educational opportunity at all levels would be one good and quick way of communicating our Christian commitment to justice and liberty for all. We enjoy freedom of speech. Let's use it for the public good. Unitedly!

Gerald Vandezande,
Public Affairs Director,
Committee for Justice and
Liberty Foundation,
Toronto, Ont.

Schaeffer film series encouraged

Dear Sir:

In support of your announcement (April 3, 1980) of the Francis Schaeffer films "Whatever Happened to the Human Race?" to be shown in Toronto on June 7, 1980, I like to share some of our experience in Thunder Bay with your readers.

The Evangelism Committee of the Christian Reformed Churches of Thunder Bay has recently been involved in showing these films. We did this in co-operation with the Inter-Varsity Christian Fellowship at Lakehead University and through our advertising campaign, we were able to reach a wide segment of the public, university students, doctors, teachers and nurses, people of many different denominations.

Seeing that our initiative led to such an extensive participation, we heartily encourage other church organizations to find ways and means to show the films in their own area. We rented the films from Hull's Publishing Co. Ltd., 300 Edmonton St., Winnipeg, Man. R3B 2L2.

The films were shown at Lakehead University, on five consecutive Wednesday evenings, each showing followed by an interesting panel discussion. Our costs were almost covered by a collection at the door after each program.

Neil Maat,
Thunder Bay, Ont.

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Church Page

Pastoral Pondering

Pastors reflect on diaconal service

To Consistories of all Christian Reformed Churches of Classis Alberta South:
Dear Brothers:

On Monday, January 28, 1980, the undersigned ministers held a meeting in Calgary to discuss together, at the request of the Southern Alberta Diaconal Conference, diaconal concerns. Our discussions were profitable, and by means of this letter we wish to share with you some of our mutual concerns.

We agreed that we as ministers have failed to give proper biblical direction concerning the office of deacon, largely due to an over emphasis and concern in regards to the office of elder.

We agreed together that there is a problem in the manner in which we appoint our officebearers. It was felt that many good men were rejected by the voting process, since we are required by the church order to nominate twice the number of men than what need to be elected. By the same manner, some unqualified men may be elected. We ask you to discuss together the following proposal: That the consistory nominate men to fill the necessary offices and submit these nominations to the congregation for approval. Upon approval, the consistory would appoint the men to their particular offices.

We agree together that there is a need to restate the differences in qualifications necessary for the offices, especially the offices of elder and deacon. As Rev. H. Wildeboer pointed out, deacons must be merciful and helpful in nature, gifted with a compassionate heart, while elders should be qualified to rule, apt to teach and qualified for pastoral ministry. We should note the different tasks ascribed to each office. These differences should, we felt, be discussed by our consistories.

We agreed that when we nominate and/or elect officebearers we should remember that we are looking for leaders. For example, we elect deacons to lead the congregation in diaconal matters, not to do them. Our deacons should keep this in mind.

We agreed to recommend to the consistories for discussion the appointment of a deacon at large for Classis Alberta South, or for all Alberta. Part of the task of the deacon at large would be for the instruction of officebearers (deacons) and to offer help and suggestions when needed. This person would travel from church to church, meeting with the consistories and/or deacons.

We agreed to recommend annual workshops for the training of new deacons to our deacons.

We agreed that the work of the deacons is often taken over by the officebearers, and that ministers and elders should take caution that they not do this. Consistories should discuss this matter, and analyze how much diaconal work is done by the minister and/or elders in the case of visiting of elderly, the shut-ins, or the handicapped.

We agreed that it would be beneficial if each minister would meet with the deacons to discuss the concerns of the diaconal office, and possible ways of meeting the diaconal needs of their particular interest and area.

We agreed that the above concerns should be discussed together in our consistories and ask that you bring your reactions, suggestions and concerns to the Diaconal Board at the earliest possible date.

We discussed much more than the above, and may have to meet again to discuss more. Much concern was expressed over the lack of diaconal concern shown by our officebearers, but also and especially, by our churches. We feel it important that we all discuss these matters in a small step toward making the office of deacons a more meaningful and useful tool in our churches and society. Again, please bring any responses or concerns back to us through the Diaconal Board, c/o Mr. D Vander Wekken, Box 24, Site #9, SS 3, Calgary, Alberta.

Thank-you for joining us in these discussions. May we all grow through them, and may our response as officebearers be more according to the way our Lord would have them.
In his service,
C. Tuininga, P. Stadt, G. Hogeterp, P. Plug, H. Wildeboer, D. Smith, J. Joosse, J. Hielema, D. Dyk, G. Kamps.

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Chan Ly
is the newspaper of the Vietnamese in Canada. Your refugee families may find it of interest.
For a sample copy, write:
11 West 10th Ave.,
Vancouver, B.C. V5Y 1R5.

Senior citizen housing proposed for Ottawa area

Planning for a new senior citizens co-op in Ottawa is now well under way. Members of the Christian Reformed Church have been meeting since last spring to set up a housing co-op, and hope to start building later this year.

Martin Kloek, the Co-op's Secretary, told us he'd been just amazed by the amount of enthusiasm for the project right from the start. The first co-op meeting had attracted no less than 115 people from as far away as Montreal and Cornwall. At present the co-op has expanded to 150 members. Right now its going through its design phase. It's hoped to build some 60 units in a 2 or 3 storey block designed especially for older people, and based in part on Tompkins' Co-op model. Two sites are being looked at in a suburban location. Mr. Kloek commented that two features were particularly key parts of the design: rooms larger than those presently provided by senior citizen homes, and easy access to shops and doctors. Its proposed low-density will also give members more space for gardening activities.

The concept started some 2 or 3 years ago with the idea of a non-profit seniors venture — but the possibility of a co-op was only seriously considered on the suggestion of Nick van Dyk of the Co-op Housing Foundation, who is acting as Advisor to the Co-op.

Other non-profit member controlled schemes have been promoted already by Christian Reformed Churches in St. Catharines, Brampton, Sarnia, Grimsby, Hamilton and Edmonton. These have all been privately funded with no CMHC assistance.

The Co-op is interdenominational and welcomes members of all churches. For further information, contact Martin Kloek, P.O. Box 5621, Station F., Ottawa, Ontario.

Calvin Chr. Ref. Church,
Ottawa, Ontario

Press Parade

Catechism

Tests for my 8:30 class will be handed back today. Though I am not giving report cards for this class, I would like the parents to take a look at what and how their young people are doing. Though one student got 97% (a girl), on the whole the class did not do as well as the 7:30 class. I would urge both classes to learn from their mistakes. A bit of time spent with the corrected tests can yield big dividends.

Consistory discussed (again) the lack of study on the part of too many young people (and perhaps their parents) for their society meetings. Those who want to do some serious studying become frustrated when others make no effort. No easy solution is forthcoming, but we all agreed that Bible knowledge is at a premium, notwithstanding home, and Christian school. What has gone wrong? In any case, regular Bible reading at home on the part of young people (and their parents!) is of absolute surpassing importance! And don't forget prayer, of course!

First Chr. Ref. Church,
Lethbridge, Alta.

Young People planning works

We'd like to inform you of the activities held in the past and the ones planned for the future. At our first society meeting in the new year, we held a rap session in order to discuss how we could strengthen our society through improved Bible discussions, opening devotions and member involvement. Everyone decided that more participation was necessary but this would have to be a matter of individual effort. It was suggested that individual members take their turns at leading Bible discussion rather than having one group leader do all the work. The following meeting we discussed practical atheism (living as if God didn't exist) and the need for a close relationship with God. This past Wednesday our lesson dealt with the role of money and the attitudes we should have toward it. Plans are underway for our society retreat with the theme "Living That Counts."

Young People Society,
First Chr. Ref. Church,
Sarnia, Ont.

Thailand nurse

The following are some flashes out of letters that Nienke Ysselstein sent to her family from Thailand recently. They give some glimpses of the work she is doing, and of conditions in the refugee camps. Her address is also given so that you can send her a card or letter, assuring her of your prayer support.

"It's 12:30 p.m. We are just taking ½ hour off. I am in the middle of a camp, 3 by 3 km, holding 200,000 people. All around me are dark bodies; their big black eyes staring at me. Most of them have never seen a white person before. We are very busy.

This morning I helped about 80 people. All the same, complaining of the same thing, vomiting, diarrhea, fever. We give them vitamin pills, but you cannot give them more than a day's supply. They either eat them all at once, or sell them. I have never seen so many pregnant women with a 1-year-old child. A lot of them have been educated quite well. They speak some English and French.

There is no road here. The ox and cart is the transportation. The hospital is made out of bamboo sticks, some banana leaves, etc. I have seen a lot but this is just unbelievable. The children of 10 years look no older than 5-6 years, if that. The women look 10-20 years older than they are.

People arrive by the bus loads. Many have bullets still in them. Many are blind because of vitamin deficiency; many need amputation. It is hard work and it requires a lot of responsibility.

It's an incredible world here, you cannot imagine it. I can't put it all in words. Dirt roads with chickens and roosters walking around. People from all over the world (working for the Red Cross) are staying in tents, 100 tents. We had a big Christmas dinner outside, by Coleman lanterns and candles, people from all over the world shared the same Christmas songs, only with beautiful warm weather; I feel good about my work.

N. Ysselstein, International Committee Red Cross, delegation 924-9 Ruam Rudi 1, Post Office Box 11-1492, Bangkok, Thailand.

Chr. Ref. Church bulletins,
Woodstock, Ont.

Church News

Christian Reformed

New address
Rev. Michael DeVries, 1619 Lakewood Blvd., Holland, MI. 49423.

Time of worship
Exeter, Ont. — For the months of June, July and August, the time of the second service has been changed to 7:30 p.m.

Free Reformed

Synod of the Free Reformed Church of North America will meet on May 29 and 30 in the Free Reformed Church of St. Thomas, Ont., starting at 9:30 a.m. All correspondence concerning this synodical meeting should be mailed to the clerk of the convening church of Chatham, Ont.

Address change
Rev. Peter Dekker, 5716 15A St. S.W., Calgary, Alta. T2T 4C3.
Rev. Ralph Fluit, 506 Darwin Court, Thunder Bay, Ont. P7B 5S5. (807) 345-9490.

Mailing address
Thunder Bay (Bethlehem), Ont. — P.O., Box 3042, Thunder Bay, Ont. P7B 5G5.

Vacationing ministers
If you are in the province of Alberta during June, July or August and would like to preach, please contact Hope Christian Reformed Church in Stony Plain, c/o Harry Schwindt, Box 1749, Spruce Grove, Alta. T0E 2C0.

Canadian Reformed

Called
—to Brampton, Ont. and to the Free Reformed Church of Albany, Australia, Rev. John Van Rietschoten of Carman, Man.

Churches talk about role of missions

More than forty representatives of Anglican, Presbyterian, United, Salvation Army, Roman Catholic, Christian Reformed and Mennonite churches met at the Aurora Conference Centre, near Toronto, for a three-day consultation on mission, February 24-26.

Dr. Orlando Costas, professor of the Eastern Baptist Theological College of Philadelphia, presented preliminary materials from the Consultation on World Evangelization, to be held in Thailand June 17-26. Dr. Kosuki Koyama, newly appointed professor of ecumenics at Union Theological Seminary in New York, made three presentations, mainly with regard to the World Conference on Mission and Evangelism to be held in Melbourne, Australia, from May 12-25. Dr. Katharine Hockin, professor of missiology at the Toronto School of Theology led in the theological reflection on the presentation and discussion.

The consultation was called together with the hope that there would be a discovery and focus on some of the basic principles which can be shared by Canadian churches as ground for common strategy in mission policy and education. It was assumed that there was a great deal of common experiences in Canadian churches which could be identified and shared. Also there was enough mutual concern that churches would work together in the tasks ahead.

The Melbourne conference follows in an honoured line of gatherings focussing on mission and unity that began in Edinburgh in 1910, and includes more recently the 1963 Mexico City Assembly which introduces the theme of "Mission to Six Continents," and the 1972 Bangkok Conference "Salvation Today."

The theme of the Consultation on Mission was that of the Melbourne gathering, *"Your Kingdom Come."* The reason for choosing the theme was the centrality of the Kingdom of God in Jesus' teachings. Also, that our Lord teaches Christians to pray for the coming of God's Kingdom. The Consultation was both a personal and collective search for a contemporary meaning and fulfillment of that prayer for the coming of the Kingdom. Various sectors of the Church of Christ need to enter into close relationships with each other to hear what each is saying, all open to the mutual correction and witness of the Spirit of God.

Consultation on divorce and remarriage planned

A Consultation on Marriage, Divorce and Re-marriage will be held later this year at Centre Mariale de Montfortin, in Montreal. Forty persons will be invited to attend the Consultation, with roughly equal representation from member churches of the Canadian Council of Churches and from the Canadian Conference of Catholic Bishops.

Care will be taken to see that delegates represent to a large extent, those with working experience in this area of pastoral concern. Others would be theologians, administrators representing the three levels of government, and counselors or thereapists who work for non-church or private agencies. The organizers will also be concerned to ensure geographical areas, different languages and cultures, men and women, all marital states and a variety of ages are represented.

Position papers will be requested from churches participating. Topics will include; The Church as a Healing Community, the Meaning of Christian Marriage, Contemporary Social Realities, and the Church's Challenging Social Realities. Translation in both official languages will be made available.

The Consultation is under joint sponsorship of the Canadian Conference of Catholic Bishops and the Canadian Council of Churches. It is being organized by a committee headed by Rev. Robert Murcar of the Presbyterian Church in Canada. Other members of the committee are: Mrs. Glad Bryce (Anglican), Rev. Don Gillies (United Church), Rev. Tom Dove (CSP), Bernard Daley (CCCB) and Rev. Tom Dailey (Roman Catholic).

Spring 1980

The health, the wealth of all I have,
Has never been so rich to me,
As when I saw the parchment child,
The skull and bones, the doe-eyed child,
Cambodian mortality.

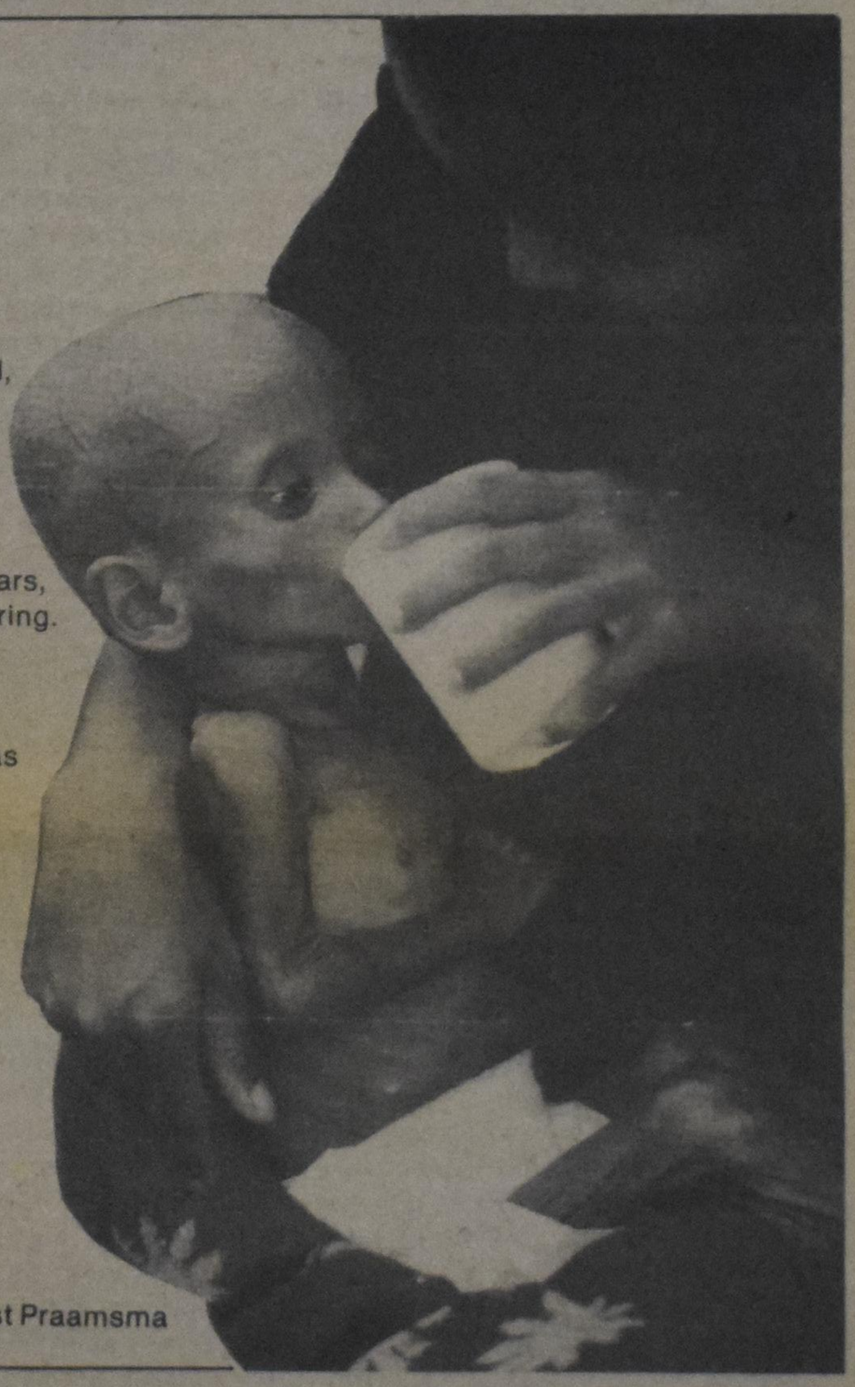
The wind, she rustles all the trees,
Mild April-May indulges spring.
I harbour sunbeams in my yard,
And culture moonbeams mixed with stars,
Between the warmth that snowdrops bring.

But dying flesh surrounds these days,
This nineteen eighty spring hued gray.
The mass grave waits — the tragic pleas
Are rustling in our maple trees,
Full echoing across the way.

I see these things, oh God, and weep,
Yet You, more merciful than I,
Must agonize at our conceit
Of thinking that we rule this world,
Forgetting that we all must die.

Crocuses bloom and daffodils,
Small squadrons in God's final war.
The nineteen eighty spring begun,
Perhaps this year this world is done,
And all these springs will be no more.

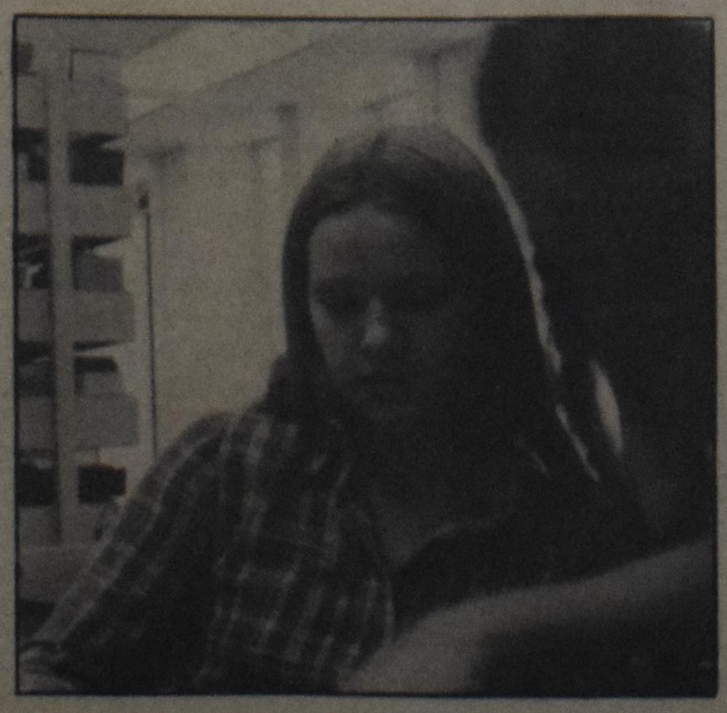
Christine Farenhorst Praamsma



What's it like to attend a new college?

Annette Woltjer of Lacombe, Alberta talks about the atmosphere at King's.

"The best thing about TKC is that 'we're all in it together.' The spirit is great because everyone who is here wants to be here, and we have a good time together making the College a success."



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You and your mind

by Wally Goossen

Mr. Goossen is a free-lance writer living in Hamilton, Ont.

What is mental health and what is mental illness? Some cynics say that everyone is to some degree, mentally ill. Others like Dr. Thomas Szasz claim there is no such thing as mental illness; that it is only a myth.

As a former patient, I subscribe to neither of these extremes. I've known what it is to be ill and what it is to be well. For anyone to shrug off the suffering of the mentally ill as a myth is nonsense and, in a sense, cruel.

And to claim that everyone is partly ill is also nonsense. The fact is that the mental patient exhibits so much that is normal that one has to assume that he is not really ill or that we are all somewhat ill. Where do these notions stem from?

Doctor Szasz would have felt more at home in the nineteenth century than the twentieth. At that time, mental illness was a socially unacceptable disease and the patient was called a malingerer.

In other words, his or her integrity was questioned. This stems from the fact that a mental or nervous patient cannot function as well as the well person but often there appears to be nothing wrong with him.

Only the patient himself knows his inner agonies and perhaps those who are experienced in treating the disease.

Today, mental illness is still not entirely acceptable, socially. However, great strides are being made, treatment methods are improving and the public is more accepting of the nervous patient.

The stigma stems from the implication that the mentally ill person is lacking in intelligence and in character and that he or she is "crazy."

Because the mental patient sometimes displays bizzare behaviour or unusual thought patterns which are embarrassing, many people think it is a great slur on their character to suggest they or someone in their family is mentally ill.

The truth is that this disease, like others, plays no favourites. It visits the dull and the brilliant, the rich and the poor, the obscure and the famous.

Because of the stigma, it is often hidden from family and friends. A psychiatrist is visited with great secrecy and the patient is left with a sense of shame as if he had committed a crime.

When a doctor is consulted, all too often a fault-finding expedition is launched in an effort to explain the cause of the illness in terms of the parents "mistakes."

This Freudian approach is destructive to family relationships and is a hinderance to healing since the patient will blame someone else for the illness and do little to help themselves.

Unfortunately there is some truth in the idea that people can make each other ill but in most cases it is simply an objective fact and no one including the patient is to blame.

Mental illness manifests itself in so many different ways that one cannot lump all patients into one category as can be done with physical ailments. There are also degrees of illness and the cure may take a few months or a few years.

The notion that mental illness is a myth is not entirely unfounded. Very few people are really "crazy" or totally incapacitated. In most, one can see as much normal behaviour as abnormal but the bizzare is always more noticeable.

Mental patients today are very fortunate to have excellent treatment facilities and effective medication available. And regardless of what some people say, both the psychiatrist and the medication can be used by God to help the Christian.

Ideally the doctor should be a Christian doctor or at the very least, tolerant of the patient's faith. Where a doctor is prejudiced against the Christian faith, there can be no healing process, but only unnecessary conflict.

Hospitals today are bright and cheerful. Many wards have an open door and the staff is well-trained. There are also self-help groups available in most cities as well as recreational facilities and homes in the community for those who through a lengthy illness have lost contact with their roots. No one need fear going to a hospital or a psychiatric ward.

Ironically, among Christians where love and acceptance should flourish, the stigma is often greater than in the secular community.

Many well meaning people will tell the patient that they are being punished for some sin or that they would be quickly healed if they had enough faith. This adds the burden of guilt and a sense of the loss of God's love, to an already heavy burden.

I believe that God heals quickly sometimes. But in most cases, He works slowly because the development of the person's character and faith is more important than the healing.

There is hope and healing for the most severe nervous disease. This I believe wholeheartedly. I know of persons who have recovered even after 20 years of illness.

A quiet acceptance of the disease with faith that God will heal in some way is the best atmosphere for recovery.

If you have any questions about this or future columns, write me in care of *Calvinist Contact*, and I will deal with them or refer to a doctor when necessary.

PASTORAL COUNSELING

Ralph Heynen

A well regulated home

Since we celebrate Mother's Day around this time of the year, I'd like to think with you a little while about having a well regulated home. It seems like the Lord knew what He was doing when He arranged it so that we would have our children when we were still young. As we grow a bit older, we find that there's much more of a difference between the generations. Those of us who are parents know that there are often conflicts between us and our children. We have a way of looking at life that's different. Sometimes we find it hard to understand the reactions of our growing youngsters, just why they want to do certain things and why they don't want to do other things. Then again, these youngsters in turn can't quite understand why parents are the way they are.

We tend to look at life from opposite directions. As we grow older, our energies tend to lessen a bit but the children and young people seem to be endowed with boundless vitality and they feel the need of expressing it. We live with a storehouse of memories, but these youngsters have few memories which make an impression upon their lives. We've often been hurt by life, but the children have untold optimism for the future. Children fail to see the importance of doing things that the parents want them to do. They can't possibly understand why you should eat spinach or why you should go to bed at 9 or 9:30 at night. They don't see these things, while parents have a different viewpoint. As a result, there are conflicts between the generations. Possibly this accounts for the generation gap that we hear so much about.

We ought to solve these conflicts in one way or another. We must recognize that children do have rights and that parents also have their rights. If we are to achieve a measure of satisfactory harmony in the family, if the home is to reach its highest purpose, children's rights must be respected but also the parental rights need to be honoured. Paul was most likely not a family man and he writes about the problems that there were in the homes of the people to whom he writes. He tells the children in Ephesus, "obey your parents." Immediately afterwards he says also to the parents, "Ye fathers, provoke not your children to wrath." On the one hand he puts his hand on the children and puts them in their place; on the other hand he puts the parents in their place. He shows that the conflict between the generations is a matter which brings about mutual responsibilities, responsibilities on the part of the children but also on the part of the parents.

We often like to take that first statement and say, "Children, obey your parents." We forget that parental authority gives us certain rights but also certain responsibilities. One of these responsibilities is that we must remember that we are not to insist upon obedience regardless of the reasonableness of our request. The result can be an authoritarian approach in the family, the kind of approach that says, "if you don't do this, you're going to get spanked," or strongly enforce rules and regulations. This can prove dangerous. When a child is young it's impossible to explain the "whys" of the things you ask of them and any parent is a bit foolish to try to answer all the "whys" of children, because he's going to have more and more as he goes along. As children grow up, they ought to see the reasonableness of the demands of parents and of the discipline of the home.

It may often be easier to give a command and compel obedience even if it doesn't lead to real inner obedience. I think we ought to make the distinction between the outward actions of people and the inner feelings that lie behind it. You can force a youngster to go upstairs and sit there with his books, but you can't force him to study. You can force your children to go to church, but you can't force them to listen. This is something which they can only learn if they have a desire to.

If you can convince them of the reasonableness of your requests for the real purpose in the family is not to just force children to do certain things, but to try to get them to do things which are good for them, to do them willingly and to keep a sense of obedience and respect, but above all, also love. For this reason, it is well that we consider that we must find a happy balance somewhere between two extremes. We may not have undisciplined, unregulated homes. Nor should we be overly disciplined.

We need to find the balance where children need not to be beaten into submission, for often the only good such beatings really do is to get rid of the parents' anger. On the other hand, we must find a way of getting children to want to do the things that are good for them, the things that are right, the things that are Christian. It is necessary that children live in a disciplined environment, but not in an environment of fear or of mistrust or of misunderstanding.

The danger today is that there's too little discipline. The whole permissiveness of our society is spilled over into the family and the result of it is that it leads to all kinds of difficulties. Not only within the home but also in the school, the church, the community, in the state.

If we can allow our children to see the marvelous beauty of the life that there is in Christ, a life of purity, of honesty and decency, a life that is regulated not just by the fact that you must do this or you must do that, then it's not too difficult to stay within the bonds of decency and purity and holiness. There are too many parents who say, "I'm going to let my children make up their own minds" and they let it go that way. If you tell your children: "You really ought to go to church, you ought to live a Christian life but someday you can make up your own mind about this," then you know what a child is going to do. It simply allows him to make choices that he is not capable of making at that stage in life. Parents need to guide and direct children and to have goals for them, goals that are centered in Christian living.

THOUGHT FOR THE WEEK:

In a family there were two little boys who had quite a bit of rivalry. When their father came home one evening, he picked up one of them and the little boy gave his father a warm embrace and he said, "I love you, Daddy," but while he was embracing his father, he was sticking out his tongue at his brother. I know of a lot of grown-ups who do the same thing. We say "Our Father" in our prayers but we don't like our Father's sons or daughters.

The Adventures of the Jolly Baker

by W.G. Vandehulst

53. She tiptoed forward nearer the table and sank down on one of the benches.

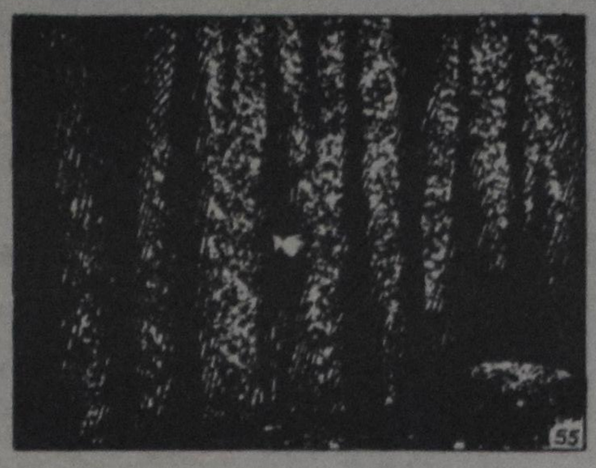
The knife! Brrr! How strange and horrid! The sharp blade gleamed in the firelight. But her eye was caught by the bone handle. It was carved in the shape of a thin bearded face wearing a pointed hat. It wore a wicked grin and stuck out its tongue. It mockingly stuck out its tongue *at her*. Brrr! She didn't want to look at it. Oh-oh, in the dark corner near the beer barrel was a closet bed. What if someone was inside it watching her? Someone like the black rider? If only her husband would come in! Where was he keeping himself?

She heard voices outside—soft, whispering voices. Near a window with a broken pane.

54. What the voices were saying, however, she couldn't make out. Was her husband out there? Why were they whispering? Didn't they want her to hear?

Standing up, she stole to the window to listen and look. Too bad! All she saw was the innkeeper's back. In his hand he was holding a lantern. But who was that with him? She couldn't see. It wasn't her husband, for he was in the barn unhitching the donkey by the light of another lantern.

Oh, horrors! Look at the huge shadow on the barn wall! It was cast by the innkeeper's lantern. The shadow was moving. It was the man with the pointed hat!



55. Mrs. Bumble shuddered in fright. She wanted to pound on the window and call her husband. But her trembling hand fell limp to her side, and she couldn't find her voice. She stumbled back to the bench. The spooky rider with the pointed hat was out there—the man who had made her so edgy all afternoon. No one else could have cast that shadow. And the innkeeper was whispering to him.

All kinds of gruesome thoughts flitted through Mrs. Bumble's mind. Thieves, robbers, murderers . . . ! She leaped up again, starting right away to tell him . . . to ask him . . .

Suddenly she heard sounds behind the curtains of the closet bed. They were muffled sobs. A hand appeared between the curtains—a tiny hand, a child's hand.

56. Mrs. Bumble stared and listened. She forgot her fear. That weeping child's voice and the little hand stirred Mrs. Bumble's heart. The child's voice called out and the little hand reached between the curtains.

Should she look? Should she help? She stepped to the bed and pushed aside the curtains. By the flickering firelight she saw a little girl kneeling on the bed. With large, frightened, tear-filled eyes she stared at Mrs. Bumble.

But then the inn door opened and the innkeeper hurriedly came bustling to the bed. He lifted the child in his arms, "Ah, grandpa's little darling! But it's time for you to go to sleep! It's late."

"He can't be a murderer," thought Mrs. Bumble.

57. Mr. and Mrs. Bumble were sitting at the rude wooden table. The innkeeper had brought them a candle and some bread, beer, and ham. Now he was pacing about chattering and chattering.

He too had spotted the knife with the strange handle on the table. Hastily he had hidden it, mumbling something like "bonehead" to himself. Mrs. Bumble had seen it. Once more she checked her husband's cloak. It was draped over the bench beside her. Under it was the little box with Baker Bumble's secret ingredients. That tall, skinny jabber-jaw need not know what was in the box.

"Why don't we travel on?" she whispered across the table to her husband.

58. "Travel on? At night? Look how dark it is! We'll get lost!"

Baker Bumble was enjoying the ham and beer. The innkeeper told him that he made delicious pancakes with sausages. That sounded good to Baker Bumble. "Mmm, yes, bring me your pancakes and sausages."

Mrs. Bumble ate little. Her heart throbbed uneasily as she listened to the innkeeper's babble. She was listening for something to put her mind at ease, or to confirm her fears. He told them about his wife and daughter who had gone to the city to sell herbs they had gathered in the woods. And about his little granddaughter sleeping in the closet bed. And about the little girl's father who was away, cutting trees in some distant forest.

But he said nothing about a man with a pointed hat. And Mrs. Bumble didn't dare ask him about the spooky character she had seen.

59. It was late. The busy innkeeper ran first here then there. He jammed an old sack into the broken pane to keep out the autumn wind beginning to howl through the woods. The candle was burnt down and was flickering wildly, casting eerie shadows on the walls. Hemming and hawing, the innkeeper told them that he knew where they were going, for other travelers had already told him how Baker Bumble had been honored by the King of the North. He looked into the closet bed for the tenth time to see if his little darling was sleeping. Mrs. Bumble let herself be dragged to the curtains to peek in on the sleeping child.

Finally it was time for Mr. and Mrs. Bumble to go to bed too.

60. They had to climb a creaky old ladder to the attic where their bed was. The innkeeper led the way with a new candle.

Next came Baker Bumble. Under his arm he carried his little box wrapped in his cloak. His wife didn't even have to warn him to be careful with it. He made sure the innkeeper didn't get as much as a glimpse of his secret box.

Next came Mrs. Bumble. Nervously, fearfully she followed her husband. She kept looking back into the dark, spooky room. What if the black rider jumped out of the darkness and grabbed her? "Hurry up!" she snapped at her husband. He was climbing the ladder one rung at a time, for it creaked dangerously.

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Edmonton fringes about to receive special benefits

by Wilma Vander Schaaf
Edmonton Editor

Edmonton's inner city dwellers are like those of most every other Canadian city; the elderly living on a fixed income, the unemployed, those from native or other ethnic backgrounds and in many instances they are people living on the fringes of social and economic well-being.

Residents of the two inner-city neighbourhoods, — Boyle Street and McCauley, have special needs. The area's unique qualities (both good and harmful ones) require unique services given in a community setting. Often one of the most desperate needs is to respond to the serious health problems prevalent among those living on low incomes.

The Boyle Street and McCauley communities certainly lacked adequate and accessible health care. Only one physician, presently working out of the hostels (serving mainly transients), practices in this area whose population exceeds 12,000. Elderly compose twice the city average of this 12,000. Natives and other ethnic groups make up a large percentage of the rest of the population.

The community responded to these needs by forming a society to locate a community based health-care centre which, indeed, would be accessible.

Accessibility means that it should be physically reachable, for instance, within walking distance for some, centrally located, no steps to climb, etc. It also means that it should be approachable. The objective is to provide comprehensive and continuing health care. It is a place where down-and-outers would feel at home.

Contrary to the austere medical centres downtown, or the emergency clinic at the nearest hospital, the Boyle McCauley Health Centre emphasizes follow-up care, home visiting, education in hygiene and nutrition and general outreach care. This is done by employing people with certain qualities and experience in mind as well as provisions for time and pay.

A full-time doctor will be hired, who will be paid a salary rather than paid on a fee per service basis. This is so that the doctor is not obligated to put through so many patients per day. Patients with language difficulties or who just need more time will not feel rushed. The doctor will spend most of his time in the clinic but will make home visits if necessary.

The nurse practitioners, will spend about three-quarters of their time in the neighbourhood, assessing health needs, teaching and giving assistance where necessary. The health coordinator is well-known to the community since she has worked in the neighbourhood in a service capacity for some time. The community outreach development worker will recruit volunteers and coordinate the work done in the community. Nursing assistants will also be hired.

The Health Centre Society was formed in February. The Centre is community controlled, has its own board and is therefore responsible to the community and not to the convenience of the staff. The operating hours are meant to cater to the needs of the people it intends to serve.

The community funded the renovation of the building, and the purchasing of the equipment with memberships and fund-raising. Alberta Social Services and Community Health funds the salaries and related expenses of the nurse practitioners. Alberta Health Care, through a global grant, treating this endeavour as a pilot project, funds the salary of the doctor. The global grants from both government sources allows the society the authority in making decisions about how this money should be spent.

John Kolkman, resident of the Boyle Street area, and member of the board of the society, emphasized the importance of the community involvement and control in establishing and running the health centre. It has to remain unique in this sense to be of optimum service to this peculiar area in Edmonton.

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She's a child playing parent to a pretty plastic doll,
While her mother's busy battling age with oil of olay.
He's the eldest son and proud to drive his father's car to school,
While his grandpa's busy thinking . . . now what shall I do today?

He reads the morning paper as he sips his cup of tea.
The furrows in his brow are permanent and getting deeper.
He's thinking while he reads intently, news that spans the world.
Then quietly with folded hands he kneels before his Keeper.

He reaches for the Scriptures, plagued by hunger to know more.
He feels that one can never know enough (though he's well read).
He pours across familiar pages pondering anew,
The words he reads, he knows by heart and yet he must be fed.

He grips his cane and checks again the door before he leaves.
He whistles as he walks along with opened eye and soul,
While cars are whizzing by and traffic guards are signing "Stop!"
He walks along, though slightly stooped, and yet with steady stroll.

He tips his hat. He stops to chat. He pets the neighbour's dog.
He meets so many people that he knows along the way.
He's always getting invitations into family homes,
He's never short of words for there is so much he must say.

His invitations often give him opportunity,
To minister to others, and his insight is his eye
Into another's heart, and he's quick to see a need.
He's not always successful, but he's always there to try.

Devoting part of every day to bring the shut-ins out,
It seems he has a way with all, he understands man well.
The elderly, the middle-aged, the teenager, the child
And the preschooler alike, await the tales he loves to tell.

He comes home just on time for lunch, and peeks into a box
Of recipes he treasures still . . . he's learning how to cook.
His wife, unable to approve — her absence his to bear
As he focuses ahead towards a positive outlook.

But sometimes in the evening when the silence is too loud,
He sits upon the piano stool and plays till his heart sings.
He's writing poems and songs — a gift that surfaced recently,
And though he sometimes fails, he keeps on trying out new things.

His small backyard surrounded by a painted picket fence,
Houses a tidy garden that he planted with much care.
True — his freezer is quite small, and though he often eats alone,
He knows there's always someone with whom he can share.

He ends the day in his own way, conversing with his Lord.
He lives close to his Maker and strives to walk with Him,
Though at times his hands are trembling — his footsteps straight and sure
Reveal a purpose and direction from a faith that lies within.

She's a child playing parent with a pretty plastic doll,
While her mother's busy battling age with oil of olay.
He's the eldest son and proud to drive his father's car to school
While his grandpa's busy asking, "Lord what must I do today?"

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Books about the Bible

Bible study

The RSV concordance, expensive but necessary

An Analytical Concordance to the Revised Standard Version of the New Testament by Clinton Morrison; published by The Westminster Press, Philadelphia, 1979; 770 pages; price $85.40 (Canadian). Reviewed by John Bolt, Toronto, Ontario.

This appearance of an analytical concordance to the Revised Standard Version is welcome since such a volume was a sorely needed tool for serious students of the Bible. Both the standard Young's and Strong's concordances, based as they were on the King James Version and an inferior Greek text were no longer completely satisfactory.

The advantage of an *analytical* concordance such as this is that someone with little or no knowledge of Greek is nevertheless able to appreciate and understand the variety of nuances in the original language of the New Testament. Not only are all the words in the English RSV listed alphabetically along with all the Greek words they translate, but, the index-lexicon in the back, also lists all the Greek words along with the various English translations that have been used. Thus one discovers, for example, not only that the word "church" is a translation of the Greek word "ekklesia" but also that "ekklesia" is translated as "assembly" four times, and as "congregation" twice, as well as "church" (108 times) (page 687). Since a transliteration of the Greek is used along with the original, a knowledge of Greek is not a requirement for using this concordance to full advantage.

An interesting and useful feature of this concordance is that it also separately lists those instances where either the Greek or English is used idiomatically (i.e. where a word is translated freely rather than literally) and where the English word is supplied contextually (i.e. not as a translation of an actual word but supplied by the context). An example of the latter is I Cor. 5:12 where "church" in the sentence "Is it not those inside the church?" is not found in the original but is supplied by the context.

The explanatory notes and appendices are of great help in making it clear how the concordance is to be used and the format is very readable — a great improvement on Young's and Strong's. This volume is a must for all serious students of Scripture. I winced, however, when I noted the price: $85.40 (for the New Testament only!) This is perhaps as good an opportunity as any to remind congregations that they ought to provide book allowances (to be used for books only!) to make it possible for ministers to buy expensive, but essential tools for Bible study such as this.

Commentaries

Relevancy of the forgotten book

The Book of Leviticus by Gordon J. Wenham, published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1979; in Canada: Oxford University Press, Don Mills, Ont.; 362 pages; Price:$9.95. Reviewed by Rev. J. Kuntz, St. Catharines, Ontario.

The author of this book begins his preface by saying "Leviticus used to be the first book that Jewish children studied in the synagogue. In the modern church, it tends to be the last part of the Bible anyone looks at seriously." "In practice then, though not of course in theory, Leviticus is treated as though it does not really belong to the canon of sacred Scripture."

No one will say that these remarks are exaggerated. How much value do we really attach to Leviticus? When was the last time you used this book for your personal devotions? When was the last time you heard a sermon on a text from Leviticus? Our knowledge of this book is very poor, and we don't know what to do with all the rituals and regulations found here.

That is precisely why we welcome this commentary so warmly. Here we have a volume that can give us a new appreciation for Leviticus. It does not only try to make clear what the author of this book meant, but it also seeks to indicate its meaning for Christians today, its "abiding theological value."

We do not hesitate to recommend this book highly. It deserves a place in all our libraries, in church, school and parsonage; it is also excellent for self-study.

On the one hand, it is a very scholarly commentary, with a very impressive and up-to-date bibliography (including also Gispen's Dutch commentary on Leviticus, as well as many works on Near Eastern customs); on the other hand, it is written in a style which every interested reader can follow.

After a necessary (but fortunately not too lengthy) introduction on aspects such as structure, authorship, and relevance of this book, there are almost 300 pages of commentary, divided in four major themes: "Laws on Sacrifice," "Institution of the Priesthood." "Uncleanness and Its Treatment," "Prescriptions for Practical Holiness."

Again and again the lines to the N.T. are drawn; we are shown how the different laws and regulations of Leviticus function in the N.T. They remind us that God always wants us to be a holy people, dedicated to him.

This book is the third volume in Eerdman's *New International Commentary on the Old Testament.* The author is lecturer in Semitic Studies, Queen's University of Northern Ireland, Belfast. He has given us a rich and stimulating book that deserves wide attention.

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Books about the Bible . . . cont'd.

Comentaries/Study aids

The patience, and the suffering, and the wisdom of Job

Out of the Whirlwind, A Study of Job by Andrew W. Blackwood Jr.; published by Baker Book House, Grand Rapids, Mich., 1979; in Canada: G.R. Welch, Burlington, Ont.; 166 pages; price: $5.95. **My Servant Job, A Discussion Guide on the Wisdom of Job** by Morris H. Inch; also by Baker Book House, and G.R. Welch, 1979; 128 pages: price: $3.55. Reviewed by Rev. J. Kuntz, St. Catharines, Ontario

Here are two books on Job which can quite readily complement each other. *Out of the Whirlwind* is the second printing of *Devotional Introduction to Job* which was published in 1959. As a commentary on the book of Job it deals in 10 chapters with the story of the man from Uz. The foreword of 22 pages serves as introduction at the same time.

The author shares the opinion that Job is a puzzling and difficult book, but he does not hesitate to help his readers in their understanding of God's message in it. His conclusion (which is not strikingly new) is that the book Job is an answer to Satan's cynical question: "Doth Job fear God or nought?"

He sees Job as a man who "represents Everyman to us" and gives us a good insight in what motivated Job in his answers to his friends.

He also has had some good words for Job's friends: they were "men of faith, love and vigorous intellect who have tackled a task too big for them." However, "few are in any position to throw stones at the four who came to help Job."

Dr. Blackwood, a Presbyterian minister in Atlanta, Georgia, finds that the *King James Version* gives us the best translation of Job. Many will disagree with his statement. Precisely because Job is such a difficult book it is so gratifying that several excellent new translations of this book are available.

In *My Servant Job*, Dr. Inch of Wheaton College has given us a discussion *guide*; a book that is very suitable for adult groups that do not shy away from serious and meaningful Bible study. It can also be used for personal enrichment.

In the opinion of the author, the book of Job is more than a commentary on suffering. "Wisdom is the more persistent subject." He makes a serious effort to place the experiences of Job and his friends in the larger framework of our life today. "We may make of life a jungle or a cathedral. The choice is ours."

At the end of each chapter there are five or six sets of questions that can stimulate study and discussion.

The Bibliography mentions a variety of books, by far not all dealing with Job. It is remarkable that Blackwood's study of Job is not among them. Yet, the two books can, with much profit, be used side by side.

Commentaries

A layman's guide to I Corinthians

Believe and Behave: A Study of I Corinthians by Wilber E. Nelson; published by Thomas Nelson Inc. Publishers, Nashville, Tennessee & Don Mills, Ontario, 1979; paperback, 191 pages; price: $3.95. Reviewed by J. Tuininga, Lethbridge, Alberta.

Wilber Nelson is the speaker on "The Morning Chapel Hour," an international radio ministry which he founded in 1944. In the preface he notes that the contents of this book were first shared with his radio audience, and "were written and delivered in the conversational mode in which I speak while broadcasting."

I must honestly say that after reading the above information, I approached the book with a bit of skepticism. But I was in for a very pleasant surprise. This is not more of the frothy and simplistic material which one finds so often nowadays. No, this book contains good solid, practical advice and instruction based on the written text of I Corinthians. To be sure, it does not deal with some of the more intricate exegetical details, and it is not really a verse by verse commentary of that book, but it is nevertheless a very helpful and practical commentary suited especially for the non-theologian. People who read this book will have a much better understanding of the first letter to the Corinthians.

The author divides his material into sections (pericopes), with headings for each section. Here and there one wishes for a bit deeper and more detailed comments, but one can always consult a larger commentary for that.

The author takes his stand on the clarity and reliability of the written Word, and does not avoid taking a stand on controversial subjects. Let me give you an illustration or two to whet your appetite: "The husband was ordained to be the head of the family, and in a biblically ordered home, he is. There can be no question of that, given what Paul says in verse 3 (chap. 11, J.T.) and elsewhere in the Scripture."

"Some men assume that the Bible gives them greater authority over their wives than it does. They are obsessed with the idea that they are lords and masters of the home; their wives are to be quiet, shrinking creatures, submissive to their every desire and obedient to their every word. Such a marriage is not in accord with the scriptural definition . . . The Bible nowhere states that man is superior to woman, or woman superior to man."

On I Cor. 14:34, 35: "However offensive it may be to those who reject the biblical position of women, this is Paul's clear and unequivocal position. When the church meets together, the woman's place is clearly defined here. It is not a matter of inferiority, for women are not inferior to men; it is a matter of God's order, which must not be disputed."

I would like to quote more, but this is sufficient. I recommend this book, especially for those who don't have the desire or capacity to delve into larger commentaries. You will not be sorry you bought this book. The price is very reasonable.

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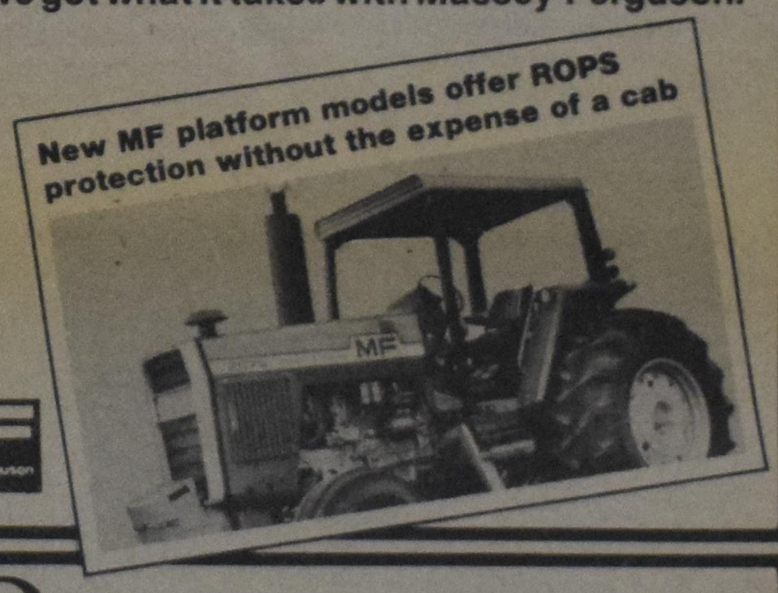

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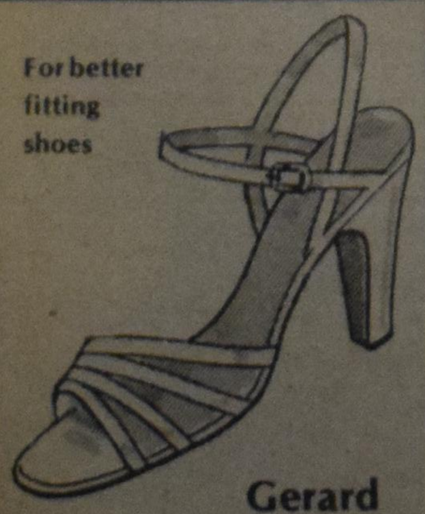
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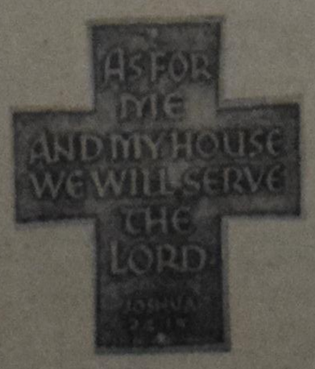

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BEAMSVILLE: 17-year-old Christian girl is looking for a summer job as a mother's helper or any other kind of work. Please contact: Sandra Van Staalduinen, 16 Friesen Blvd., Beamsville, ON. Phone: 416-563-5181.

BROCKVILLE: I am interested in office work and anything to do with babysitting, camp directing, but I'll accept almost anything. Please contact: Mary Boomer, 1265 Brockmount Pl., Brockville, Ont. K6V 1Z6.

BRUSSELS: An 18-year-old, grade 12 graduate is looking for employment for the summer months, willing to work hard at anything available, preferably outdoor work. Contact: Cathy Bakelaar, R.R.#5, Brussels, Ont. N0G 1H0. Phone: (519) 887-6054.

CAISTOR CENTRE: 15-year-old high school boy looking for a summer job on a dairy farm, in Southern Ontario. Available from June 23 till August 29. Please contact: Andrew Ytsma, R.R.#3, Caistor Centre, Ont. L0R 1E0. Phone: (416) 774-3632.

CAMBRIDGE: 15-year-old boy would like a summer job to pay for Christian education. Please contact: Bill Bos, 305 Meyers Rd., Cambridge, Ont. N1R 7H4. Phone: (519) 622-0449.

CHATHAM: 15-year-old girl (student) would like summer employment. Babysitting preferable, but other work is acceptable. Please contact: Brenda Antuma, Chatham, Ont. N7M 6A1. Phone: (519) 352-4446.

CHATHAM: High school graduate with 3 years experience as sales clerk and some in typing and filing, seeks a summer job with a Christian atmosphere. Enjoys the outdoors and working with children. Please contact: Anita Zantingh, 130 Partridge Cres., Chatham, Ont. N7L 1E9. Phone: (519) 352-4682.

DUNNVILLE: A grade 10 student, age 15, would like a job on a farm, preferably dairy. Please write to: Roland Munnik, 145 Jarrett Place, Dunnville, Ont. N1A 3E3 or phone: 416-774-6881.

HAMILTON: I'm looking for a summer job, preferably in a store or a nursing home, in the Hamilton-St. Catharines area. I love working with people. Please contact: (Calvin address): Corry. Geerts, 262 Veenstra Hall, Calvin College, Grand Rapids, MI, 49506, USA — (616) 942-9150, ext. 2577. (Home address) 278 Sanatorium Rd., Hamilton, Ont. L9C 2A1 — (416) 383-5516.

GUELPH: I am 16½-years-old and am interested in any available summer job. Please contact: Jackie Aasman, R.R.#1, Ariss, Ont. N0B 1B0. Telephone: 846-5432.

HAMILTON: At 16 years of age, I am interested in a summer occupation where I'll have daily contact with other people. I'm willing to challenge work in an office or store where contact like this is necessary. Write: 105 Gladstone Ave., Hamilton, Ont. L8M 2H8, or phone: (416) 522-1925. Marian Kapteyn.

HAMILTON: A 17-year-old girl is looking for a summer job as a mother's helper or any other kind of work. Has experience in babysitting. Please contact: Wendy Dekleine, 86 Greeningdon Dr., Hamilton, Ont. L9A 3A7. Phone: (416) 389-2035.

HAMILTON: Looking for summer employment of any kind, age 18. Bill Spoelstra, Hamilton, Ont. Phone: 383-6436.

HAMILTON: 16-year-old boy looking for a summer job [illegible]'ll do anything but prefers working on a farm. Has some experience. Please contact: Harold Mulder at (416) 385-5484.

KITCHENER: Student, 18, looking for summer employment, preferably in babysitting or working with children, but is willing to do anything. Please contact: Sandra Middeljans, 43 Pinedale Dr., Kitchener, Ont., N2E 1J9. Phone: (519) 578-4338.

KITCHENER: Male, 17, seeking summer employment. Wanting to follow in field of electricity, but very willing to do any type of work. Phone: (519) 745-2212 or write: Dave Veenstra, 42 Grenville Ave., Kitchener, Ont. N2G 3S4.

LISTOWEL: 17-year-old girl, hard worker, looking for summer employment in a bakery or any type of work involved in the food industry. Please contact: Margaret Miedema, R.R.#4, Listowel, Ont. N4W 3G9. Telephone: 291-3619.

LISTOWEL: My name is Wilma Brus. I am 17-years-[illegible] and I am willing to take a[illegible] of job for summer e[illegible]ent. I have worked o[illegible]m. Phone: 519-291-1714 or write: R.R.#3, Listowel, Ont. N4W 3G8. CANCELLED

LISTOWEL: A 15-year-old highschool girl, looking for work as a mother's helper during the summer months. I have experience with babysitting, housework and gardening. Please write to: Alice deVries, R.R.#1, Listowel, Ont. N4W 3G6 or phone: (519) 291-3427.

LONDON: I will be in London, Ont. for the summer months. Would love to work with children or any other type of job. Have selling experience. Age 18. Please contact: Eleanor Kits, Box 160, Blackfalds, Alta. T0M 0J0, 1-403-782-6201 or London: 472-9589.

LONDON: Second year Reformed Bible College student, 21 years old. Any type of work to earn tuition for third year. Available after May 15. Contact: Ann Denbok, 1842 Park Ave., London, Ont. N5W 2J8 or Reformed Bible College, 1869 Robinson Rd., Grand Rapids, Michigan 49506, Schaal Hall, 616-454-8620.

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MOOREFIELD: Drayton: 15½-year-old girl looking for summer employment. Do most anything. Has experience as babysitter and mother's aid. Call: Patricia Tacoma: (519) 638-2604.

MOOREFIELD: I am 16 years old, live on a dairy farm. I am looking for a summer job from July 1 to August 31, 1980. I would like to work in a welding shop or on a dairy farm. Contact: John Stevens, RR.#3, Moorefield, Ont. N0G 2K0.

MOOREFIELD: A 15-year-old girl would like a job as a mother's helper or a baby-sitter. Phone: (519) 638-2191. Address: Sylvia Vanden Hazel, R.R.#2, Moorefield, Ont. N0G 2K0.

MT. BRYDGES: Grade 10 student — looking for employment on a dairy or turkey farm. Have two years experience on a Dairy farm. Would prefer to work in Southwestern Ontario. Write to: Bill Bron, P.O. Box 45, Mt. Brydges, Ont. N0L 1W0.

OSHAWA: A 16-year-old highschool boy seeks summer employment, doing any kind of work. Available June 16 to end of August. Please contact: Ken Zantingh, 12 Taylor Rd., Oshawa, Ont. L1G 3Z2. Phone: (416) 579-0842.

PETAWAWA: I am a 15-year-old boy wishing to work on a dairy farm for the summer. I am available from June 16 to September 5. I have had experience working on a dairy farm. Contact: Tom Elgersma, 71 Paardeburg Blvd., Petawawa, Ont. K8H 1H1. Phone: 613-687-5466.

PETAWAWA: I am a 17-year-old highschool girl, looking for summer employment. I would like to be a mother's helper — looking after children, cleaning, etc. I have had experience babysitting. References available. Please write: Beverly Elgersma, 71 Paardeburg Blvd., C.F.B. Petawawa, Ont. K8H 1H1.

PORT LAMBTON: 17-year-old boy (student) would like a job on any farm. Has experience with pigs and cattle. Write to: Jake Kraayenbrink, R.R. #1, Port Lambton Ont. N0P 2B0 or phone: (519) 677-5395.

SARNIA: Student, 16, wants work for summer. **Farm work** (likes to work with animals), or **greenhouse** work, in South-western Ontario. Contact or write: Paul Tymstra, 1290 Willa Drive, Sarnia, Ont., 336-6860.

SARNIA: 17 year old boy (student) would like to work this summer in garage or farm in South-western Ontario. Contact: A. Westra, 722 Woodhaven, Sarnia, ON N7S 2W1. Phone: (519) 344-0640.

ST. CATHARINES: Highschool girl (finished grade 12) would like a job. I like working with people and children, or in greenhouses. Please contact: Margaret Beens, 15 Audrey St., St. Catharines, Ont. L2R 4L3.

ST. THOMAS: University student seeks summer job on farm or in greenhouses, preferably in Southern Ontario. Please contact: Carla Venema, 882 Elm St., St. Thomas, Ont. N5R 5C6. Phone: (519) 631-2043.

SMITHVILLE: Attention all! One, eager, hard-working girl for rent — cheap. I'm 17-years-old and I love a challenge. I'd like a job where I can work with people, but I'm willing to do anything. Please contact: Cindy Bremmer, P.O. Box 41, Smithville, Ont. L0R 2A0. Phone: 957-3944.

STRATHROY: Grade 10 student wishing to work on a dairy farm (or turkey farm) has some experience and wants more experience. Preferably in South-western Ontario. Contact: Barry Dykstra, 211 East Centre St., Strathroy, Ont. N7G 1T3. Phone: 245-4529.

WOODSTOCK: College student, 18-year-old girl seeks summer job as mother's helper, or care of children. Has some experience. Available immediately till September. Please contact: Mary Ann Alblas, R.R.#5, Woodstock, Ont. N4S 7V9. Phone: (519) 467-5452.

WOODSTOCK: I am a 16-year-old boy (student), who would like to work full time this summer on a farm. I am available from approximately June 15 to September 1. I have experience in this line of work, since I have lived on a dairy farm all my life. Contact: D. Alblas, R.R.#5, Woodstock, Ont. N4S 7V9, or phone: 467-5452.

WYOMING: 18-year-old farm girl is looking for summer employment in Southwestern Ontario. I am willing to do any kind of work and I am willing to learn. Contact: Tracy Korvemaker, R.R.#3, Wyoming, Ont. N0N 1T0 or phone: (519) 845-3823.

ALBERTA OR B.C.: 20-year-old college student looking for work in Alta. or B.C., preferably in construction since I have 5 years of bricklaying experience. Contact: John, 362 Schultze, Calvin College, Grand Rapids, Mich. 49506. 1-616-942-9150 ext. 2388.

DOLLARD DES ORMEAUX, QUE.: 17 year old boy is looking for any type of work from end of June to end of August. Telephone: 514-684-6750. Contact: T. Bruinsma, 28 Middleton, Dollard des Ormeaux, Que. H9A 1T2.

SIOUX CENTER, IOWA: I am a second year college student. My previous work experiences have been dairy farm work, nurses aid in a nursing home and supervisor of juvenile delinquents. Any job openings will be considered. Please contact: Julia Sikma, 512 3rd Ave. S.E., Sioux Center, Iowa, 51250. Phone: 712-722-4243.

Summer Help

FOREST: Lakewood Christian Camp requires young people and teachers to help with our summer program for a week or longer. Free room and board only, along with good Christian fellowship. For worthwhile work call or write: Brian Lise, c/o Lakewood, R.R.#5, Forest, Ont. N0N 1J0. (Phone: 519-899-4415).

TILLEY, AB.: Student help required on **irrigation farm** dur[illegible] summer months May — A[illegible] must have experience w[illegible]n machinery. Phone: (40[illegible]2502 or write: Fred Folkerts, Site 1, Box 10, Tilley, Alta. T0J 3K0. CANCELLED

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You and your school's curriculum

For sometime now we have heard considerable hornblowing about Canadian curriculum development. It is not always done in delightful harmony, but it is nevertheless creative and it certainly is making an essential and important contribution to the coordination, research, and composition of much needed curriculum material for our schools.

Those of us outside of the teaching profession, but closely associated through our school society involvements, realize how much dedication is displayed by the writers and organizers of the curriculum. They will need continuous enthusiastic support and encouragements from our school boards and district organizations.

I intend to appeal to all those bodies for their undivided and unselfish support. And that is presently not always the case. So often we are more engaged in the organizational structure of an endeavour and spend our time and energies on semantics rather than concentrating on the essentials of the enterprise.

And so it appears also to be the case when we attempt to coordinate our efforts in the field of curriculum development. We argue whether we should support the Canadian Christian Education Foundation, Christian Schools International, or the Curriculum Development Centre. And as a result, all these organizations go wanting.

If we really want to progress, I suggest that we need to support all these organizations with triple the amount of money and prayer. I am convinced that the survival of our schools will much depend on the quality of the curriculum we offer. And that is not ignoring God's indispensable blessing. On the contrary, I believe the Lord challenges us to use the full extent of our talents in all areas and in doing so, we may expect His blessing.

But lest we forget our limitations, let us remember that not a single school can fill all the curriculum needs by itself. We need each other in order to make the quality of our curriculum of the highest standard and to quote Dr. Wolterstorff, "to educate the student for the full life of man."

In that development we need close association and cooperation with Christian Schools International. They, after all, can bank on long and valuable years of experience. They have developed the expertise and know how, and they have the availability of the resources.

The challenge of the Christian in his covenant relationship crosses national borders. The receptive and fertile mind of the child is less in need of nationalistic influences and stands much more in need of a positive biblical approach to the sciences. Of course, that is not to say that we should not instill in the student an appreciation for his land, history and culture. Indeed, we need much more of that.

But we must for the sake of unity and community impact, coordinate our efforts on both sides of the border. And, therefore, we should resist any effort that tends to divide and instead insist on approaches that bind us.

And now I quote Dr. Nicholas Wolterstorff: "Christian education must be viewed as a project of the Christian community, designed to train its young members to become mature citizens of the community, so that the community may perform its full-orbit task on earth."

Therefore, in the development of a positive, Biblically directed curriculum we need the full support of the whole Christian community.

If then the Canadian Christian Education Foundation and Christian Schools International and Curriculum Development Centre make an appeal for our support, give generously and gladly. It's the best investment we can make for the future. It is returned tenfold.

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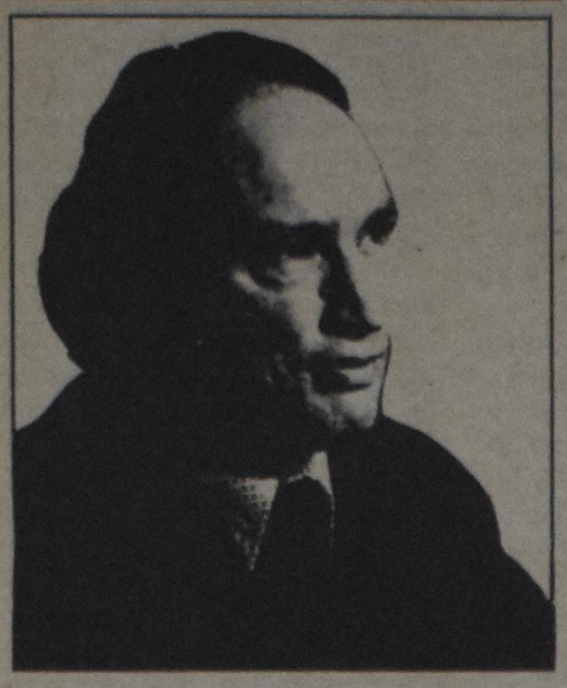


☐ **Pierre Elliott Trudeau**

A look back into Quebec politics reveals that Mr. Trudeau and his colleagues entered politics in 1965, not so much to fight separatism as to oppose the views of people like Mr. Ryan.

Separatism (represented by the Rassemblement pour une Independence Nationale) was not a big vote-getter in the elections in the sixties. Rather it was the idea of autonomy being developed within the Liberal Party that was to be opposed by the Federal Liberals.

Mr. Trudeau is no stranger to us. And yet, in spite of all of the words he has spoken on the national unity theme, his position is not clear. His position is less one of preserving a Canadian culture with the rights of minority cultures protected within that. He is concerned with having Canada continue with a minimum of disruptions.

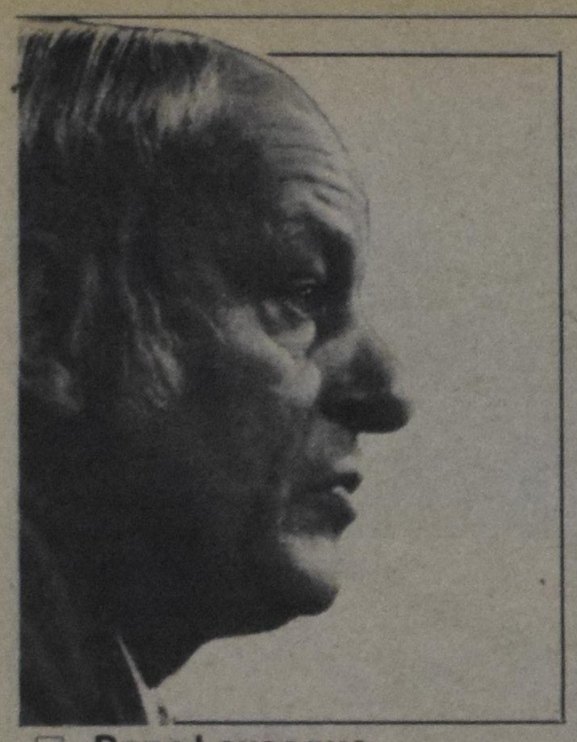
In contrast to Ryan and Levesque, Mr. Trudeau places all his emphasis on individual rights (ie) language. He wants to ensure that the private lives of individuals are made as "pleasant" as possible by means of material prosperity.

He has pushed the National Unity theme for ten years because it is a way to ensure that material progress can happen. Nationalism is an impossible concept within Mr. Trudeau's view of things. There is no such reality as a national culture; there are only individuals.

Hence with Quebec, there cannot be a distinct Quebec culture for Trudeau, and therefore he rejects any need for special powers to protect such a culture. In fact, any break-up of the system is considered to be a sin against the human spirit.

Trudeau sees political borders as barriers to progress. He always takes a position that goes beyond that of his opponent. If you propose Quebec independence, Trudeau is for Canada; if you propose a national identity, Trudeau is for North America; if you discuss Canadian-American relations, Trudeau is a world federalist.

His position is more devoted to guaranteeing financial prosperity and individual rights than to protecting cultures. When there is a threat to that prosperity, or an attempt to narrow down political boundaries, Mr. Trudeau is opposed. Only then is his position clear.



☐ **Rene Levesque**

If the rule of thumb to being a success as a political leader is to be mysterious, Levesque is a sensation. Even though there are few politicians who say more than Levesque, it is still hard to gain a clear picture of the man.

His personal roots include a Roman Catholic education and particularly a training at a Jesuit college. It is there that his nationalism began. Many of his professors pushed for a renewing of Quebec. In one student paper, Levesque wrote: "Never forget that you are French Canadians, that your own people have been stagnating for generations, and that if they, the people, your people, do not act, they are lost!"

What is important to note throughout this and later events is the idea of "peoplehood," a notion clearly borrowed from the Jesuit ideas of the state. This idea of "a people" becomes secularized until it becomes a nationalism.

Levesque found expression for this during the early sixties in the Liberal party. The dream of a prosperous Quebec shaking loose the chains of party bosses and an oppressive church was brought to life through the Quebec Liberals under Lesage.

Premier Lesage talked about the need for economic nationalism when he said that Quebec had to choose between the "trust" (the financially powerful English) and the people of Quebec (the ones who worked for the English) nationalization would break the control of the "trust." It was up to Levesque as Minister of Natural Resources to bring that about.

As the sixties went by, Levesque became aware that the Liberals would not accept his idea of nationalism. The Quiet Revolution of the sixties brought a number of improvements to the material comforts of people in Quebec but it was not until the late sixties that any movement toward independence began.

In the fall of 1967, the sovereignty-association movement began. In 1968 the constitution of the Parti Quebecois was drawn up. The rest is part of our more familiar history.

Levesque is a romantic in that he works out of an ideal of what might be. His concern is not to detail an alternative, rather he intends to paint one in broad strokes. That vision is a personal one within the grasp of the Quebecois. (The title of his latest book is "My Quebec.")

That notion of "peoplehood" applied only to French Canadians up until recently. On March 23, Levesque addressed 400 Anglo-phones and talked about "nous Quebecois" (we, the Quebec people) meaning Anglo-phone Quebeckers too. Perhaps he thinks he will need them to win the referendum.

In any case, it contradicts much of his past views. Perhaps it is the ploy of a man with a goal in mind that is slipping out of his reach.

It's English Canada's move to under

by Reinder J. Klein

Mr. Klein is English department head in a Montreal Protestant high school.

Canada is in trouble — again. According to the Pepin-Robarts report, "The victory of the Parti Quebecois (Nov. 15, 1976) has . . . plunged the country into a crisis graver than any it has known before."

The nature of this crisis? To the writers of the task force report, it is that the common will "in which our society is ultimately grounded" has eroded. Allowed to continue, that erosion "would almost certainly spell the end of the Canadian experience."

The Pepin-Robarts commissioners, who deserve much praise for the fine work they did, use the expression "Canadian experience" to reflect their view that Confederation to date has experienced two historic "cleavages," regionalism and duality. Duality is "that old Canadian division between 'the French' and 'the English.' " The factors underlying the divisive element of regionalism are "geography, history, economics, ethnicity and the formal institutions of Canadian federalism."

It would appear, however, that the dangers to Confederation from English Canada's regional divisions pale into insignificance before the real and immediate threat posed by Quebec's upcoming referendum on sovereignty-association. The Pepin-Robarts report itself tacitly acknowledges this fact when it asserts " . . . most English Canadians are strongly committed to the maintenance of a united country from sea to sea, to the political institutions and traditions which sustain a parliamentary form of democratic government, and to the federal system."

Many Quebecers no longer share that commitment. They have had enough. For them, the experience has, on balance, been an unhappy one. For many Quebecers, Confederation has been more than an experience, it was an experiment in shared stewardship that failed dismally. Quebecers have long viewed Confederation as a partnership between equals in which one of the partners consistently and disdainfully refused to regard and accept the other as fully equal. Many Quebecers no longer consider the divisiveness of regionalism as their problem, for many are no longer concerned about the ultimate fate of Canada after Quebec sovereignty has become a fact.

One might be tempted, of course, to dismiss this view as so much hogwash. English Canadians have done that for years. It is even possible to make a fairly convincing case that Quebec has benefitted quite handsomely from Confederation. The unfortunate point is that such a rationale for a continued pan-Canadian experiment would be entirely beside the point. What English Canada finally has to realize is that political reality is not an absolute. Rather, it is the perception of that reality that usually becomes the absolute.

No-one in Ontario, for example, would ever dream of harbouring separatist tendencies. Ontarians for so long perceived Ontario to be the centre of our Canadian universe that for them there is simply nothing to break away from. For them, Ontario *is* Canada. For them, therefore, the country is presently in the throes of a severe crisis: Canada just might lose Quebec and become smaller, weaker, less significant. This would inevitably reduce the comfortable sense of security that quite naturally comes from being at the very centre of a strong and sprawling land.

Political reality for Maritime and western Canadians is somewhat less comfortable and secure. Here the problem of regional differences comes into play. But since the common will still favour a continuation of a united Canada, as the Pepin-Robarts report observed, the spectre of Quebec's separation here also is likely to be perceived as a serious national crisis. Only in Quebec, it seems, is the prevailing situation viewed in a considerably less apocalyptic manner.

What the referendum means

We are closer to the moment of truth: Quebec's referendum. This referendum, while not being perceived in Quebec as a crisis, nevertheless constitutes the climax of a carefully planned and astutely conducted political program and *will* have considerable consequences.

For what, after all, is the Quebec referendum about? Simply put, it is about the gradual withdrawal of the province of Quebec from the Canadian federation. The question in the referendum asks for a simple yes or no to the proposal that Quebec's provincial government be authorized to enter into negotiations with Canada in order to establish sovereignty-association.

According to the provincial Liberals, led by Claude Ryan, the Levesque government performed "unbelievable intellectual acrobatics to camouflage the true meaning of their option." This remark was made in a glossy pamphlet the Liberals circulated and shows that Ryan's party does not have to take a back seat to the Parti Quebecois in the use of political propaganda. Only those irresponsible enough to have kept themselves in the dark about Levesque's intentions could conclude that the referendum question is vague, ambiguous or dishonest. Notwithstanding hysterical outbursts from the English press and opposition Liberals, Levesque and his cohorts have made it abundantly clear that sovereignty-association means political independence for Quebec and economic union with a rump Canada.

Rather than being high-handed about its intentions and proceeding to establish sovereignty, as it might have done as the democratically elected representative of Quebec's people, the Levesque government has announced its decision to conduct not one but two plebiscites on the matter. The first referendum seeks approval to negotiate with Ottawa, while the second hopes to win support for whatever arrangements may come out of these negotiations. It takes considerable intellectual gymnastics to find this step by step consultative process dishonest.

Furthermore, Levesque is on-record as wanting a provincial election *before* the second referendum is held. In *La Passion du Quebec* in 1978, Levesque wrote, "I formally exclude the possibility of a second referendum during the same mandate."

Moreover, anyone who bothered to read the Quebec government's white paper on sovereignty-association, published as *Quebec-Canada: A New Deal*, can not possibly claim to be

line Quebec's role in Canada's future

□ The Question

"The Government of Quebec has made public its proposal to negotiate a new agreement with the rest of Canada based on the equality of nations;

"This agreement would enable Quebec to acquire the exclusive power to make its laws, levy its taxes and establish relations abroad — in other words, sovereignty — and at the same time, to maintain with Canada an economic association including a common currency;

"No change in political status resulting from these negotiations will be effected without approval of the people through another referendum.

"On these terms do you give the Government of Quebec the mandate to negotiate the proposed agreement between Quebec and Canada? Yes. No."

confused about either the objective of the referendum or the implications of a yes vote. The white paper states: "Thus, the referendum, by directly involving citizens in a debate that has always been the preserve of politicians, will add to the Quebec-Ottawa dispute, an element of greater consequence, more decisive than all the files and protest meetings and public statements which so far have brought no results: the democratically expressed will of Quebecers. This is the main objective of the referendum."

Obviously, the government of Quebec is prepared to take a calculated risk. Quebec is taking this issue to the people. A massive rejection could well signal the end of the political line for the exuberant and irrepressible Rene Levesque.

Given that some 20 percent of Quebec voters are Anglo-phone, and therefore largely federalist for reasons of self-preservation, considerably fewer than half of Quebec's Franco-phone inhabitants need to vote no to defeat the referendum. Yet the Pequistes are willing to risk it.

As for a yes vote, there is little ambiguity in a mandate to negotiate sovereignty-association. How, critics have asked, does one negotiate sovereignty? The PQ answer would be that, of course, one doesn't. Sovereignty is not negotiable; the nature of association is. The PQ government's white paper on sovereignty-association is clear on this matter. It states: "By giving a positive answer in the referendum, Quebecers will express their desire to reach a new political agreement with the rest of Canada, based this time, on the legal equality of two peoples. A YES vote by Quebecers would thus be, in fact, a mandate given to the Quebec government to make this new agreement a reality through negotiations. By its vote, the Quebec people will have clearly established the negotiations on the principle of Quebec's accession, in law and in fact, to the status of sovereign state, and association with Canada."

Sit back and watch

That Levesque is a romantic is clear. His preference for Quebec independence is a 19th century phenomenon; self-determination is more the style of our age. In many ways, Quebec has already gained a large measure of self-determination and need not abandon Confederation in order to pursue it further.

But we English Canadians must stop being patronizing to Quebec. More than that, we must finally allow our own love for this land, the whole of it, to overcome our emotions and our biases. If we are really prepared to stand on guard (for thee, five times!), we must not leave the onus for articulating sensible and workable proposals for renewed federalism to Quebec. Canada as we have known it is finished, the status quo is no longer acceptable. English Canada should stop singing about patriot's love if it is not, finally, prepared to become involved in the process of creating a new, revitalized country.

Time is running short. Not long ago, neither Quebec's referendum nor the Parti Quebecois itself were given much of a chance by the political pundits. The media had made much of Claude Ryan's emergence as a spirited, occasionally even nasty, political combatant while making very little of the "ambiguous" referendum question. Ardent separatists such as Pierre Bourgault lambasted Levesque for "chickening out" and accused him of making out of Quebecers "six million beggars." And the PQ lost all seven provincial by-elections held in 1979, some by crushing margins. For a time, it appeared as if the Pequistes' days would soon be little more than the memory of a bad shiver coursing down our confederate spine.

Yet toward the end of January, much had changed in the remarkable vicissitudes of Quebec politics. Claude Ryan was caught off balance by the federal election. His constitutional proposals somehow fell into the hands — the front page, actually — of *Le Devoir* before Ryan was ready to release them. And Ryan appeared far from vissionary and assured at a subsequent press conference. Federal and provincial politicians were slow to react to Ryan's proposals and the federal election indicated that Quebec's moment of truth interested Canadians not at all and was hardly mentioned.

Meanwhile, Levesque and his colleagues were unobtrusively but effectively at work. And so, by the end of January, the polls revealed that 60 percent of those contacted thought the referendum question to be fair and a clear majority of Franco-phones indicated a willingness to give the government the mandate it is asking for.

For the PQ, such a response would be an important victory and morale booster. They will see it — correctly, I feel — as a vindication of their perception of Quebec's political reality. After all, a sizeable yes vote could only be interpreted to mean that a large segment of Quebecers want change. Not all of those people would be outright separatists, but they might be inclined to go that route if action is not soon initiated to change the ground

The White Paper (Quebec – Canada: A new deal)

In its introduction, the paper makes its objectives clear: "For the Government of Quebec has reached the conclusion that our development as a people requires the transformation of today's federalism into an association in which Quebec, as part of an economic and monetary union would have all of the powers of a sovereign country, just like Canada. This new deal, between equals, is the only path from our past, through the demands of the present, toward a future which belongs to us."

Using a more confrontational approach the White Paper is a masterpiece of persuasion for the separatist option. The fact that many of the P.Q. have their roots in the media shows through clearly. There is almost a call to romantic nationalism as a put-down people trying to survive the larger federal forces. One cannot help but hear echoes of the spirit that motivated many European countries to form independent nation states.

What is different here is that Quebec is first trying to obtain independence by means of sovereignty association. Even though this paper is more concerned with persuasion than explanation there are broad outlines being proposed.

- Quebec has the resources to develop an independent economy and should be free to make decisions concerning its development, trade, and expansion on its own.
- Quebec on its own will be able to bypass the wasteful federal government social service overlapping. Also it would be able to manage its own resources to help the needy the most.
- Quebec wants to define a cultural policy in support of its nationalism. Claude Morin's proposals for a homogeneous culture are clear. That includes a firm control of educational direction.
- Quebec promises to be open to the rest of Canada and the world. In fact, Quebec will make its own contributions to our defence. Quebec will have strong relations with the U.S.

The White Paper is not a blueprint for a new constitution such as Ryan has proposed. Although at first, Levesque talked of a one-to-one relationship between Quebec and the rest of Canada, the White Paper concedes that other provinces within Canada (ie) Alberta, Ontario, may not be content to have the federal government speak for them.

On economic association, Levesque suggests the supervising body be made up in proportion to the size of the economy in each province.

Many of the details are fuzzy. The White Paper makes up in passion what it lacks in precision. The undercurrent of the lack of respect for the rights of other cultures or individuals is one of the greatest flaws. It is tough to respect the request for the guarantee of a person's rights when he refuses those same rights of another.

The response to Levesque from the provinces has been clear. But Levesque knows none of them can vote in the referendum. His passionate plea for independence over against Canada is taking root in Quebec. Maybe the response has a lot to do with the fact that he is touching the heart of the Quebec people's desire to be treated as a unique culture.

The Beige Paper (A new Canadian Federation)

Although it is said to come from the Constitutional Committee of the Quebec Liberal Party, in fact most find Ryan's personal stamp on most of the 145 pages. It is not nationalistic in the same way as Levesque's White Paper and yet he calls for more than bilingual boxes on our breakfast tables.

The major objective is clear: "We must affirm the fundamental equality of the two founding peoples who have given, and still provide, this country with its unique place in the family of nations."

That is followed immediately by calls for: respecting individual rights, the rights of native people, equality of economic opportunity, the expansion of provincial authority, streamlining services between levels of government.

But Ryan is not vague. Some examples of specific proposals include:

- French Canadians have a constitutional right to education, social services and court proceedings in their own languages.
- Resource-rich provinces would be constitutionally bound to share and the present equalization payments by the federal government would be in the constitution.
- Provinces would expand their powers and would be the only government allowed to spend money in many key areas.
- Nuclear energy would fall under the federal government.
- Quebec is not a province like the others in that it may opt out of programs desired by the rest of the country. It can also be guaranteed control over its own culture and representation in the Senate and the Supreme Court.
- It includes rewriting of who is responsible for what in most areas with the provinces standing to gain enormous powers.
- There would be a constitutionally enshrined charter of rights and liberties.
- The present form of government would not change much except that the Senate would be abolished and proportional representation should be explored. The main differences lies in what is debated. A federal council consisting of delegates from the provinces would deal with constitutional problems, granting of special powers, etc.

How can you give a summary of something as precisely written as the Heidelberg Catechism? Clearly his proposals for a new constitution are dramatic.

From the outset, Ryan has called for the support of the other provinces so he could convince Quebec that Canada deserves one more chance. The response, though slow at first, has come in the form of opposition to Levesque, not necessarily in support of Ryan.

The Response

What has the response in Canada been to Quebec's challenge? Perhaps the most revealing things that can be said is that we have been slow to say anything and, when we did, it was by saying "no" to negotiating sovereignty-association.

During election campaigns, the federal parties were content to agree on more or less the content of Trudeau's proposals to protect language rights and ensure the status quo. For the rest, the key to keeping Quebec in the fold was always portrayed as being economic.

"Every man has his price" they argued and if we meet Quebec's economic interests, the rest will fade away. They promised to differ on style with Mr. Clark, preferring a non-confrontational approach.

That was hard to believe in view of the fact that when he was Prime Minister he said: "Give him a job with equal pay, see that he is well housed and fed and that his town and province have a big enough slice from the pork-barrel and you can bet you won't hear any more about language, culture, identity, independence and all that nonsense. In short, buy him off in the only language he will listen to."

Dramatically absent are the kind of alternative proposals on the order of Mr. Ryan's which make some concrete proposals to ensure Quebec culture is in a revised constitution. English Canada has little sensitivity to the real needs and aspirations of the Quebecois. It refuses to accept the fundamental reality of diversity. Instead, it strikes a horrified pose when the P.Q. makes its demands.

In the absence of such proposals the federal and provincial leaders have jumped to embrace Ryan's proposals even though they go far beyond anything English Canada has considered before.

Moreover, Mr. Davis, the Western and Eastern premiers have rejected any possibility of negotiating sovereignty-association. They are like parents when faced with a dissatisfied child ready to leave home, refuse to admit their own faults and simply take the hard line of saying he may not go. While that may comfort the parent, it does little for bringing healing.

Our political leaders are faced with a challenge. To meet that challenge, they will have to overcome their inability to promote a pluralism of cultures within Canada.

When Canada was founded, our forefathers tried to establish a state composed of various cultural communities sharing a common political bond. They accepted the reality of fundamentally different ways of life. They assumed the rights of cultures and not only individuals would be protected. They promoted an "open society" not conformity to a single way of life.

Instead they wanted a federal government which had powers to disallow any provincial legislation that would take away the rights of groups or communities. The central government was to have a positive task in ordering public life. In this way, they tried to build in safeguards to defining a nationalism with one culture.

Our history of the past 100 years, has been a shift away from such a multiculturalism. Instead we see a Canada where one way of life is imposed through educational systems, economic development, cultural policies, etc. There could be no road blocks to material progress. No other institutions or ways of life could be allowed to block that.

To paraphrase Dr. Harry Groenewald, Canada must restore the original vision of the founding fathers and accept — indeed, encourage — diversity. If Canada refuses to accept pluralism (ie — that we are composed of a variety of cultures entitled to independent life) then the only alternative is to embrace the belief that we are one culture which can find its material success by means of an open market with the U.S.

Christians of the Kuyperian tradition have the tools for understanding and arguing for pluralism, toleration, rights of cultures as well as individuals. We too, are part of a Canadian society called to respond. Let's use our rich heritage to promote a Third option. Let's not ignore our heritage, as much of English Canada has.

☐ **The Response**

"During the election campaign last spring, I was surprised to learn that for many Canadians, the unity of our country was not a priority issue. In opinion polls, it ranked fourth or fifth in priority. From the vantage point of someone living in Quebec, this is hard to understand, and a cause for concern."

Henk Van Andel,
Montreal, Quebec

It's English Canada's move . . . cont'd

rules of Confederation.

And now we have arrived at what I consider to be the heart of our country's problem. The initiative for a meaningful restructuring of Canada *has* to come from English Canada. My greatest fear is that it won't.

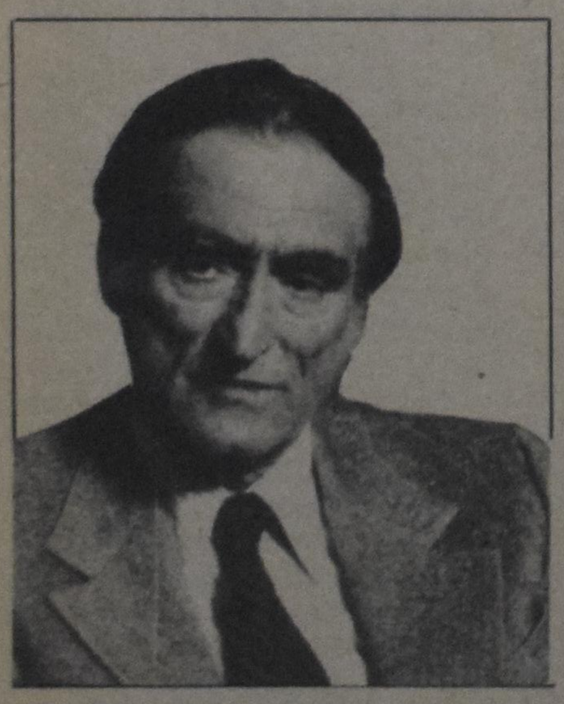
The Pepin-Robarts commissioners and others have told Canadians their country faces its gravest crisis ever. Yet while French Canada is experiencing a growing sense of confidence and excitement, there are almost no signs that English Canada has done much more than yawn. In other words, the great Canadian crisis, while real enough, is perceived as such by only a mere handful.

We will lose this country by default and squander its magnificent potential for being a worthy champion of justice in the world community through apathy and indifference.

How will this happen? Levesque and his referendum will serve to reveal the extent of Quebec's disaffection. While Levesque's re-election in 1980 or 1981 seems at present unlikely, Claude Ryan's vision of a new Canada is only slightly more palatable than sovereignty-association. Instead of splitting the country into two nations, Ryan's plan will divide Canada into 10 autonomous regions. The federal government would become an emasculated debating club, controlling the banking system, money supply, interest rates and the post office. Provincial governments, as petty empire builders mostly, will probably welcome Ryan's grand design.

What federal politicians must do, therefore, is borrow a page from Levesque's book and hold a national referendum on unity. Quebecers must be given a clear signal from English Canada that they are still wanted as a dynamic and integral part of this fabulous country. Many French Canadians still want their province to remain part of the whole, but they can not wait forever. Both Ryan and Levesque know that, and both are preparing for the day when English Canada's stupefied torpor will drive the remaining pan-Canadian Quebecers to despair and surrender.

Leaders . . . cont'd



☐ **Claude Ryan**

Like it or not, Claude Ryan has inherited the mantle of saviour of Canadian unity. Although he himself suggests he is leader of "The Third Way," this former editor and staunch Catholic is in fact the leader of the only alternative to Levesque. As Peter Newman says: "Canadians have two, not three options: either to fulfill the Parti Quebecois' hazy dream of an independent Quebec; or to follow the kind of orderly and rational process of devolution now proposed by Ryan. Any hope of breathing life into the status quo has long been a dead issue."

In many ways, Ryan may only be a saviour in contrast to Levesque: his ability to get beyond narrow views of individual rights to rights of cultures and nations. He wants Quebec to be the true homeland of the French people. And he wants to change the constitution dramatically to give Quebec the special power for that.

Ryan has been pushing this cause for years as editor of *Le Devoir*. In that position, he often opposed the inflexibility of the Quebec Liberals. In fact, he urged people to vote P.Q. in 1976. Ten years before that he was a supporter of the "autonomist position within Daniel Johnson's Liberal party and the Union Nationale (where Levesque was) which called for increasing independence by Quebec.

In 1970, he continued to press for his "two nations" view of Canada. He accused the rest of Canada of dragging its feet. "The other side has not been willing to accept the fundamental promise without which no longer term agreement is possible; that is to say, the existence of not one, but two nations in Canada."

He was very supportive of Premier Bourassa, in urging him to raise these matters at the Victoria Constitutional Conference. In fact, Bourassa was the sole opponent to the constitution proposed at this conference. He scoffed at the other premiers' anger by suggesting: "You are a great Canadian in the eyes of these gentlemen as long as you agree with their views."

He has written a proposal for constitutional change that is far reaching. People who wish to adopt him as their political saviour could do well to look carefully at what he proposes.

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Two Kampen theological schools commemorate

One hundred and twenty-five years ago, on December 6, 1854, the seceders from the Dutch State Church officially opened their theological school "of the church by the church" in Kampen. Now, 125 years later, two theological schools, both located in Kampen, commemorated the occasion. The 1944 schism in the Reformed Churches of the Netherlands (GKN), spearheaded by Professors K. Schilder and S. Greidanus, led to the formation of a rival school in the same city.

Rector Klaas Runia, main speaker at the commemorative gathering of the "original" school, reflected on the school's theology of the recent quarter century. Along with the tumultuous growth and the democratization of the institution, he observed an increase in tension between the school and the church. Theology itself, said he, is marked by many tensions. He wondered aloud whether the school had not lost its identity. "The deepest crisis of the church and theology today concerns the way in which we in our theology deal with the Bible and biblical questions.

In the commemoration of the "School of 1944" the main speakers were Professors J. Kamphuis and D. Deddens. For this occasion, the faculty had prepared a symposium entitled "The Praying Church." To honour the occasion, the "School of 1854" issued a commemorative volume entitled *Voortgang* (Progress).

Dutch Reformed Church in London disbanded

After forty years of service to Dutch-speaking residents of London, the Reformed Church of London (GKN) disbanded on December 31, 1979. This decision was reached because of the decline in the number of persons attending the Dutch services due to a more rapid integration of Dutch immigrants recently into English-speaking congregations. During the last two years, the Reformed congregation has developed close relations with the Dutch Church Austin Friars which has been in London since 1550. Reformed Netherlanders in London will now be advised to seek contact with this church.

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Ottawa senior citizens plan co-op housing

Reformed Christians are increasingly committed to building senior citizen homes for members of their communities. Christian senior citizens in Eastern Ontario held their well-attended second annual meeting on April 19 in Ottawa. Members came from many different churches, as far away as Montreal. The association hopes to serve senior Christians in the Eastern Ontario region.

Last Spring, concerned Christians held an initial meeting and discovered a wide interest. Over 100 people attended. A board met during the summer to survey location and property. In the Fall, the members officially constituted themselves as the Eastern Ontario Senior Citizen Co-Operative Homes Inc. The purpose is three-fold: to promote the social and spiritual well-being of senior citizens in our community; to purchase or build adequate and comfortable facilities for senior citizens of all income levels; and to promote fellowship and care among the residents in such a home and subsequently look after the whole person as such and keep them an integral part of the community.

The co-operative approach was chosen to stress the involvement of the members, in particular the prospective occupants, in the operation and management of the home. It is consistent with an emphasis on involvement and voluntary effort, such as in the Christian schools. The approach also gives the association some advantage over other non-profit groups in dealing with the federal government.

New housing legislation gives priority to community and senior citizen housing. The Canadian Mortgage and Housing Corporation (CMHC) assists financially in buying the property and building the housing project.

An ideal property owned jointly by CMHC and the Ontario Government Land Corporation will be available at a reasonable price. The 4-6 acre property is located in suburban Ottawa with public transportation and is close to a shopping centre. There is open space around the land — ideal country living. The Christian Co-Op hopes to build about 65 spacious units, both one and two bedroom units. There will be plenty of space for flower and garden plots. Rents will be reasonable, based on market-to income levels. Payments will be based on personal income, and government subsidies.

The membership authorized the board to purchase the property. Several are anxious to move in. The board will decide on architects and contractor in May. Hopefully, they shall be able to start building in the Fall. If so, the home could be completed by next Spring or Summer.

For more information, membership application ($10), and occupancy, please write: Mr. M. Kloek, Secretary, P.O. Box 5621, Station F, Ottawa, Ontario K2C 3M1.

Bishop tells Episcopalians to end Prayer Book dispute

CHARLOTTE, N.C. (EP) — Bishop Thomas A. Fraser told the Episcopal Diocese of North Carolina at its annual convention here that it's time to stop arguing over the denomination's 1928 Book of Common Prayer. "For Christian people to waste time, money and energy only to continue a matter already resolved while people around the world are hungry, jobless, homeless, unwanted and unloved, when this nation and the world are struggling for peace and a decent survival, is a blatant denial of our Christian obligation," the bishop said.

Declaring that the 1928 prayer book "is out of date and out of step with worshipping Anglicans around the world," Bishop Fraser said the new, revised Book of Common Prayer "is the only official and authorized liturgy of the church."

He called on convention delegates to ignore efforts of the newly organized Episcopal Coalition for Holy Order, which is continuing the fight for use of the 1928 Prayer Book. Revision of the Prayer Book, the prelate said, should be a simple housekeeping item, and it is one over which "I refuse to waste our time and emotional energy."

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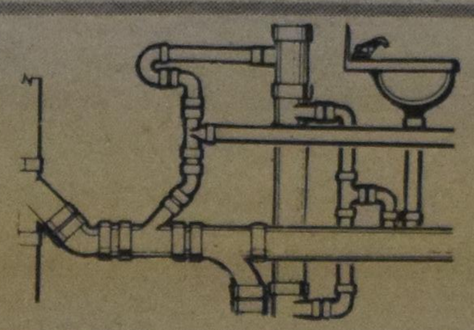

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Wie is Hans Kung?

Hans Küng is een Rooms Katholieke professor in de theologie, die veel van zich heeft laten horen door allerlei boeken die hij geschreven heeft. Voor een Rooms Katholiek gedurfde boeken. Elk boek dat een Rooms Katholieke ambtsdrager schrijft mag pas gepubliceerd worden als het van een kerkelijke goedkeuring voorzien is. Eerst heeft de kerk die goedkeuring wel gegeven maar nu zou hij die niet meer krijgen. Hij is immers afgezet.

Hans Küng is in 1928 in Zwitserland geboren. Hij studeerde in Rome en Parijs, hij werd het hoofd van de Katholieke theologische faculteit van de universiteit van Tübingen in Duitsland. Hij was ook een van de theologische adviseurs toen het tweede vaticaanse concilie werd gehouden. Hij werd doctor in de theologie in 1957 met een heel beroemde dissertatie. De titel was: „De rechtvaardigmaking, de leer van Karl Barth en een katholieke reflektie daarop". Een heel belangrijk onderwerp. Het onderwerp van de Reformatie. Rechtvaardig door het geloof alleen! Küng heeft in dit boek de leer van Karl Barth over de rechtvaardigmaking zo correct weergegeven dat hij een pluimpje van Karl Barth kreeg: u hebt mijn gezichtspunten zo accuraat weergegeven dat ik moet zeggen, ja zo denk ik er precies over!

Küng probeerde in dit boek een verzoening tot stand te brengen tussen de Reformatorische en de Rooms Katholieke opvatting over de rechtvaardigmaking. Zelfs Karl Barth schreef dat als wat Küng hier schreef over de rechtvaardigmaking de Rooms Katholieke opvatting was van de rechtvaardigmaking, hij zeer zeker moest toegeven dat hij het er helemaal mee eens was. Hij schrijft heel plechtig dat hij zich dan wel zou mogen haasten om de kerk van Santa Maria Maggiore (waar het concilie van Trente eens werd gehouden) te bereiken om een oprechte belijdenis af te leggen: Vaders, ik heb gezondigd! Barth spoorde Küng aan om meer van die reformatorische-Rooms Katholieke moeilijkheden als transsubstantiatie, het offer in de mis, de plaats van Maria, en de onfeilbaarheid van de paus en dergelijke geloofwaardig te maken.

Verder schreef Küng boeken over de kerk, over de pauselijke onfeilbaarheid. Over Hegel, over het christen zijn, over God (Bestaat God?). Een nogal radicaal boek is het boek over de kerk, dat volgde op een publikatie: De theoloog en de kerk, en gevolgd werd door een verhandeling over ‚Onfeilbaar? een onderzoek'. Tenslotte werd dat laatste geschrift de reden voor de Rooms Katholieke kerk om Küng af te zetten als roomskatholieke theoloog, al kreeg dit boek in 1970 ook de kerkelijke goedkeuring om gepubliceerd te worden. Velen begrepen dat al niet. Maar het bleek al gauw dat als Küng de gedachten in de verhandeling: Onfeilbaar? ging uitwerken hij moest komen tot een verloochening van de onfeilbaarheid van de paus. En dat was natuurlijk iets dat de kerk tot elke prijs jammer genoeg moest voorkomen.

Hans Kung is nu afgezet als theoloog. Hij mag het volk niet meer leiden. Luther werd vroeger vogelvrij verklaard. Zijn leven was zelfs in gevaar. Zo erg is het nu niet meer. Maar de Rooms Katholieke kerk heeft in haar paus en curie weer eens laten zien dat paus en curie toch nog steeds een onbijbelse macht hebben over hun kerkleden. Küng werd niet veroordeeld om zijn christologie, maar alleen om zijn verwerping van het onfeilbaarheids dogma.

Kardinaal Ratzinger, aartsbisschop van München en Freising zei tijdens een discussie met jongeren in Freising: Hans Küng vertegenwoordigt het geloof van de Rooms Katholieke kerk niet meer. Redelijkheid en eerlijkheid gebieden te zeggen dat Küng niet meer uit naam van de Rooms Katholieke Kerk mag spreken.

Hans Küng kreeg een stroom van solarideitsbetuigingen van alle kanten, van Roomsen en Protestanten. Hij verklaarde dat hij zeer bemoedigd was door de overweldigende blijken van sympathie. Een verrassend groot aantal theologen, priesters, kloosterlingen en godsdienstleraren waren onder de sympathisanten.

De Amerikaanse pater Andrew M. Greeley, hoogleraar in de sociologie aan de universiteit van Arizona zei dat de ‚vervolging' van theologen het aanzien van paus Johannes Paulus II bij christenen van alle confessies schaadt.

Toch is volgens Küng's bisschop, George Moser, de veroordeling door het Vaticaan van theoloog Küng geen „wraak actie" van Rome of van de paus zelf tegen de kritiek van Küng op het pontificaat van Johannes Paulus II. Bisschop Moser heeft de brief bij prof. Küng laten bezorgen waarin deze de missio canonica (de katholieke leerbevoegdheid) werd ontnomen. Küng heeft de ontvangst van deze brief bevestigd, waardoor de veroordeling van Küng een feit is geworden. Küng heeft echter verklaard zijn leerstoel aan de universiteit van Tubingen niet te zullen verlaten.

Deze hele affaire brengt Rome geen stap dichter bij ons. Maar ook de theologie van Küng brengt ons niet dichter bij de Reformatie's slogan: sola Scriptura. Daarvoor zijn zijn opvattingen over de Schrift, en over Christus te on-reformatorisch.

J. VanHarmelen

Brits Columbia richt multicultureel secretariaat op

door Alyn Edwards

(Canadian Scene) — De Regering van Brits Columbia heeft een multicultureel agentschap opgezet en heeft daarmee het voorbeeld gevolgd van Alberta, Saskatchewan, Manitoba en Ontario. Het multiculturele secretariaat is belast met het toezien op de behoeften van culturele etnische organisaties en die organisaties financieel te steunen met de uitvoering van speciale programma's.

Het secretariaat vormt de belangrijkste band tussen de provinciale regering en de B.C. Affiliation of Multicultural Societies, een overkoepelend orgaan dat de belangen van een groot aantal kleinere etnische groepen behartigt.

De provinciale regering heeft de organisatie van een multicultureel secretariaat toegezegd tijdens een twee jaar geleden gehouden vergadering met 200 afgevaardigden van 60 verschillende groepen. Tom Fielding, het hoofd van de „provincial cultural services branch" zegt dat het multiculturele secretariaat te allen tijde klaar staat om multiculturele en etnoculturele groepen in te lichten over de overheidsprogramma's die voor hen van belang zijn. In bepaalde gevallen kan het secretariaat helpen met het ontwikkelen en organiseren van programma's en soms is er ook geld beschikbaar.

Fielding is voorzitter van een overheidscomite dat dient als schakel tussen het departement van gezondheid, het departement van arbeid en het departement van de provinciale secretaris. Het comite is reeds druk bezig de kunst in B.C. te helpen het logge overheidsapparaat te omzeilen en snel hulp te verschaffen. Het is nu ook bezig de vijf leden van het multiculturele secretariaat te helpen hulp te verschaffen aan multiculturele organisaties.

Als een groep bijvoorbeeld van plan is een multicultureel festival te organiseren, dan heeft de cultural services branch geld beschikbaar om hen daarmee te helpen. Het secretariaat kan de diverse groepen ook vertellen waar zij precies terecht kunnen bij de federale regering als zij hulp zoeken bij de financiering van bepaalde programma's.

Nova Scotia viert feest!

(Canadian Scene) — De Acadians in Nova Scotia vieren dit jaar feest omdat het 375 jaar geleden is dat de eerste Fransen hier voet aan wal zetten. *La Federation Acadienne de Nouvelle-Ecosse* begint de festiviteiten op 16 mei, de dag waarop de Fransen onder leiding van Sieur de Monts en Samuel de Champlain, landden aan de kust van het Annapolis Basin. Dat was in 1605 en het betekende het begin van de vestiging van de Fransen in Noord Amerika. Het feest wordt geopend in Port Royal Habitation, een Nationaal Historisch Park dat in 1939 gereconstrueerd is op de originele fundamenten van de Franse vestiging.

Bekendmaking

Algemeen Verlof tot het treden in vreemde staatsdienst van een aantal immigratielanden:

Met ingang van 1 mei 1980 wordt het Koninklijk Besluit van 22 juli 1959 ingetrokken.

Dit besluit gaf aan Nederlanders algemeen verlof tot het treden in burgerlijke staatsdienst van een aantal immigratielanden, waaronder Canada.

De intrekking van dit besluit heeft geen gevolgen voor degenen die zich voor 1 mei 1980 in Canadese overheidsdienst bevinden.

Na 1 mei 1980 zullen Nederlanders die in federale Canadese staatsdienst willen treden, echter individueel verlof moeten verzoeken.

The Netherlands Consulate, Toronto, Ontario.

PERSOVERZICHT

• In Quebec is de referendum kampanje wat scheller geworden. De toespraken beginnen scherper in toon te worden. Premier Davis van Ontario was in Quebec om zijn duit in de pot te doen. Of dat nu zo'n grote hulp voor Claude Ryan was betwijfel ik ten zeerste. De reputatie van Ontario is niet zo goed in Quebec en het Frans van Davis in van de „la plume de ma tante" soort. Volgens een pas gepubliceerd publiek opinie onderzoek heeft de „ja-partij" een kleine meerderheid.

• De Amerikaanse Minister van Buitenlandse Zaken, Cyrus Vance, een gematigd diplomaat, heeft zijn ontslag genomen. Na dat debacle in Iran zei hij dat Carter zijn portie wel aan Fikkie kon geven. Fikkie bleek senator Edmund Muskie te zijn, die Vance zal opvolgen.

• Chrysler onderhandelt in Ottawa over twee miljoen dollar garantie voor leningen. De automobiel firma wil echter het alleronderste uit de kan hebben: wel geld maar geen waarborg dat Canadese arbeiders werk zullen houden.

• In Florida zingen ze: zie ginds komt de stoomboot uit Cuba weer aan. De stroom van vluchtelingen uit Cuba houdt maar aan.

• De ambassade van Iran in Londen wordt nu bezet door een groep die zegt een politieke minderheid in Iran te vertegenwoordigen.

• De diplomaten die in Bogota gevangen gehouden werden zijn nu in vrijheid. De querrillas zijn naar Cuba uitgeweken. Het is daar in Cuba wel een komen en gaan.

• In Zweden zijn de arbeiders in staking gegaan. Voor Canadezen is dat niet zo ongewoon, maar in Zweden is het een primeur. De regering daar staat op wankelen.

• Het was de dag van de arbeid in Europa. De traditionele parade in Moskou werd door de ambassadeurs van de N.A.V.O.-landen genegeerd als protest tegen de Russiese bezetting van Afghanistan. In de meeste West-Europese landen is de romantiek van die dag verdwenen. Ik herinner optochten met fakkels en rode vlaggen en toespraken van de zonen van Domela Nieuwenhuis rijkelijk aangedikt met gedichten van Henriette Roland Holst. Kom daar nou eens om. De proletariers van vroeger rijden nu in nieuwe glanzende autos op het weekend naar hun tweede huisje in Friesland. En ze hebben „baaldagen". Dat zijn dagen waarop ze thuis kunnen blijven zonder verontschuldiging.

• De romantiek is uit het socialisme verdwenen zoals de room uit magere melk. Nederland heeft een nieuwe koningin. Hare Majesteit Beatrix werd beedigd in Amsterdam waar het gepeupel de nieuwe koningin begroette met relletjes in de straten. Amsterdam leek wel een slagveld.

Carl D. Tuyl

De prachtige stranden van Prince Edward Island

door Marcus Van Steen

(Canadian Scene) — De meeste Canadezen houden van het strand, maar een groot gedeelte van deze liefhebbers van een zonnig strand menen dat zij daarvoor naar zuidelijke landen moeten reizen. Zij vergeten daarbij dat Canada's kleinste provincie, Prince Edward Island, kan concurreren met al die zuidelijke landen: het heeft prachtige, grote, witte stranden!

De noordelijke kant van het eiland aan de Golf van St. Lawrence heeft vier aan elkaar verbonden stranden — Cavendish, Brackley, Stanhope en Dalvey — een afstand van bijna 50 kilometer met mooi wit zand. Dit hele gebied is een onderdeel van een Nationaal Park en er wordt dus op toegezien dat het landschap onderhouden wordt en dat de vacantiegangers hier een onvergetelijke tijd kunnen hebben.

Ook aan de andere kusten van het eiland vindt men mooie stranden en velen hiervan zijn onderdelen van provinciale parken. Zo treft u aan de oostkant het prachtige Panmure Island Beach aan en aan de zuidelijke kust Northumberland Beach en Sandy Cove Beach. Het zand aan deze stranden is helderrood en er worden ook veel rotsen gevonden. De grond van een groot gedeelte van Prince Edward Island heeft deze zelfde rode kleur en het draagt veel bij tot de schoonheid van het landschap.

Zelfs midden in de zomer zult u vinden dat er meer dan voldoende ruimte is voor u! Een waarschuwing is echter op zijn plaats: het water rondom P.E.I. is pas tegen eind juli warm genoeg om er in te zwemmen. Dat komt omdat de Arctische Stroom, die van de Davis Straat komt en ten zuiden van Newfoundland samenvloeit met de Golfstroom, zich van hieruit langs P.E.I. zuidwaarts beweegt langs het Amerikaanse continent. In het voorjaar is die stroom ijskoud en vanwege de honderden ijsbergen die de stroom met zich meevoert blijft het water tot diep in de zomer erg koud.

Zo kunt u op een heldere dag in mei of juni honderden mensen zien zonnebaden, maar slechts een enkeling waagt zich dan al in het water. Over de zee hangt dan meestal een dichte waas. Dat komt omdat de vochtigheid in de warme lucht zich condenseert door de koude lucht van de ijsbergen. Als die waas tegen eind juli verdwijnt, dan weet u ook dat het water niet meer zo koud is.

Prince Edward is echter niet alleen een uitstekend vacantie oord vanwege die mooie stranden. Het eiland heeft een schilderachtig landschap met uitstekend onderhouden boerderijen, u ziet veel wilde bloemen langs de wegen en tussen die bloemen vindt u heerlijke picnic plaatsjes. Er wordt veel aan diepzee vissen gedaan vanuit de kleine vissersdorpjes, en als u van golf spelen houdt, dan kunt u zich geen aantrekkelijker golfvelden voorstellen.

Er zijn ook enkele unieke attracties op Prince Edward Island. In Cavendish, vlak bij het beroemde strand, vindt u Green Gables, het huis waar Lucy Maud Montgomery, de schrijfster van de *Anne of Green Gables* boeken, gewoond heeft. Vlak daarbij in de buurt, in Rainbow Valley, Anne's geliefde verblijfplaats, vindt u een miniatuur wereld waar u een fijne dag kunt doorbrengen.

De musical over Anne wordt ieder jaar voor enthousiaste toeristen opgevoerd in Charlottetown gedurende het Festival of Plays and Concerts. Dit vindt plaats in het Confederation Centre van 26 juni tot Labour Day. Dit jaarlijkse evenement is erg populair en als u er heen wilt kunt u beter lang van te voren uw kaarten kopen.

In Charlottetown vindt u ook Province House, waar de Vaderen van Confederatie in 1864 vergaderden, en waar de plannen voor onze natie gesmeed werden. De kamer waarin zij vergaderden is in de oude stijl bewaard en kan bezocht worden. Als u daar bent kunt u ook het Amherst National Park bezoeken, hetgeen niet ver van Charlottetown af ligt: Hier was vroeger de Franse hoofstad van het eiland, Port la Joie, gesticht in 1720.

Charlottetown Festival

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Anarchi in Amsterdam: Gevolg van woningnood, inflatie, of oppervlakkig politiek denken?

door M..... D.....

The Windmill Herald — De normen wat wel en niet geoorloofd is, worden in het Nederlandse cultuur gebied vaak in Amsterdam het eerst gemanifesteerd. Dat was in de 17e eeuw zo en dat is heden ten dage nog zo, met dit verschil, dat in de 17e eeuw het christelijk denken haar stempel op de samenleving zette en nu beslist niet.

Wat laat Amsterdam ons dan anno 1980 zien? Krakers en een groot aantal sympatisanten in strijd met het bestuur van een democraties land. Velen in het buitenland zullen zich afvragen: Wat zijn krakers?

Zij die reeds geruime tijd Nederland verlaten hebben, kennen dit woord niet. Krakers zijn mensen, die een leegstaand huis of gebouw betrekken om er in te wonen zonder dat zij van de eigenaar toestemming hebben.

Reeds in 1968 was het bezetten van een leegstaand huis of gebouw, het zogenaamde „kraken" een alledaags verschijnsel. In brede lagen van de bevolking werd dit „kraken" veroordeeld en met afschuw gade geslagen. De Nederlandse wetgever wist niet wat ze er mee aan moest. De Hoge Raad, het hoogste rechtscollege in Nederland concludeerde dat artikel 138, Wetboek van Strafrecht, (huisvrede breuk) niet van toepassing was op leegstaande panden. De eigenaar van zo'n pand kon geen beroep doen op de politie.

Van Agt diende in 1973 als justitieminister in de regering-Biesheuvel een anti-kraakwet in. Tijdens de regering - Den Uyl werd deze wet in 1976 door de Tweede Kamer aangenomen, maar de Eerste Kamer kwam niet tot aanneming. Wat was er gebeurd?

Buiten het parlement was bij een deel van de bevolking de opvatting over „kraken" gewijzigd. Er was een verandering gekomen in het maatschappelijk denken. Een nieuw begrip -kraken-werd aanvaardbaar.

De Raad van Kerken deed een rapport verschijnen „Krakers in Nederland," waarin krakers niet meer werden gezien als wetsovertreders, maar als mensen, die door de woningnood tot wanhoopsdaden werden gedreven. Vanuit dat gezichtspunt bekeken, werd de anti-kraakwet steeds meer beschouwd als een wet waarin alleen de eigenaar van een leegstaand huis beschermd werd en niet de woningzoekenden. Van lieverlee werd de anti-kraakwet als een onmaatschappelijke wet gezien. T.V. en radio droegen het hunne bij voor de verbreiding van deze gedachte.

Zo was er in ongeveer 10 jaar tijds een geheel gewijzigde opinie over kraken ontstaan en Amsterdam had als cultureel-centrum van Nederland daar de primeur van.

Vele Nederlanders hebben nog dezelfde afschuw over dit gebeuren als in 1968, maar ze worden steeds luider overstemd door de anderen.

De Nederlanders in het buitenland, die niet meer door deze ontwikkeling worden beinvloed, dienen dit te bedenken bij de beoordeling van de Nederlandse samenleving. Velen in en buiten Nederland veroordelen dit gebeuren, maar wie maakt uit, wat goed is en niet goed is in een samenleving waar het christelijk geloof, steeds meer terrein verliest. Het antwoord op deze vraag luidt: De helft van de bevolking plus een, dus de meerderheid, en dat gebeurde in de Eerste Kamer, toen de anti-kraakwet niet meer afgehandeld werd.

In Amsterdam worden de krakers door vele jongeren gesteund, niet alleen vanwege de woningnood maar vanwege het algemeen onbehagen. De krakers en hun sympatisanten geven aan, dat de normen, wat wel en niet geoorloofd is, bepaald wordt door de helft plus een, de meerderheid.

De bestuurders, of ze nu uit de P.v.d.A. voortkomen of uit het C.D.A., weten geen raad met deze nieuwe gedachtengang en dat is de verklaring voor hun weifelend optreden, waardoor de krakers en hun sympatisanten die vaak op rellen en ongeregeldheden belust zijn, juist uitgenodigd worden tot hun daden. Degenen, die op deze wijze het eigendomsrecht met voeten treden, worden niet meer algemeen gezien als overtreders. Wanneer zij hun energie zouden besteden om een eigen toekomst op te bouwen en zich in te passen in de bestaande samenleving, zou er in een land met zoveel sociale voorzieningen een plaats zijn.

Een groot deel van deze opstandigen hebben daar de meeste moeite mee en vinden het prachtig als het bestuur van het land faalt. Ze zien dat als een rechtvaardiging van hun opvattingen over de samenleving, die verre staan van de in Nederland gangbare opvatting.

Ondanks dat het nu 35 jaar geleden is, dat Nederland bezet was en met woningnood kampte, heeft geen enkele Nederlandse regering kans gezien het probleem van de woningnood op te lossen. Vanzelfsprekend heeft dit zeer wrange en frustrerende gevoelens opgewekt bij degenen, die niet over ruime geldmiddelen beschikken.

De huren van de goedkopere woningen worden door de regering laag gehouden en wie ook die niet kan betalen krijgt dan de overheids-subsidie. Doordat de huren laag zijn, voelt geen enkele investeerder er wat voor om nog woningen te bouwen in de lage huurprijzen. Gevolg van dit alles is, dat de overheid deze taak op zich moest nemen, maar nog niet voldoende bouwt of grote flatgebouwen neerzet, waar men niet graag in woont.

Zonder twijfel wordt een groot stuk frustratie tegenover de maatschappij aangewakkerd door groeperingen, die een andere maatschappij vorm dan de huidige voorstaan. In wezen gaat het zoals vaak gebruikelijk is in de politiek, niet alleen om de zaak zelve. Er is bij de jongeren een groeiend wantrouwen tegenover de gevestigde macht en de wijze waarop de democratische besluiten worden genomem. In werkelijkheid is het een strijd tussen actiegroepen van uiterst linkse zijde en het linkse P.v.d.A. bestuur van Amsterdam.

Amsterdam wordt geregeerd door burgemeester Polak (P.v.d.A.) en een links georienteerde gemeenteraad. Zij wisten geen raad met de opstand van de krakers, die zich op de Keizersgracht hadden verschanst in een 17e eeuws pand, „De Groote Keyser." Later breidde de actie zich uit naar de Vondelstraat waar een huis bezet werd.

Om het bestuur van de stad tot een beslissing te dwingen, wierpen ze barricaden op. Een bestuur, dat steeds weifelt en daarbij tracht een ieder tegemoet te komen zonder de wet te handhaven, vraagt om deze acties. Burgemeester Polak dreigde de bezette (gekraakte) panden te doen ontruimen en trok daarna deze maatregel weer in.

De prijs, die voor dit weifelend bestuur betaald moest worden was hoog. Ongeveer 25 gewonde politieagenten, vernielingen, brandstichtingen en inbraken. De politie mocht alleen straatschenders en opruiers uiteen drijven. Een demonstrant, die een straatklinker naar het hoofd van een politieagent gooide, mocht niet gearresteerd worden, op straffe van degradatie. De vraag begint wel te rijzen, wie is de volgende, die gefrustreerd moet worden.

Burgemeester Polak stuurde zijn politieagenten immers met geboeide handen in de strijd. Tegelijkertijd maakte hij voor de VARA-T.V. bekend, dat hij tot harde actie zou overgaan. In overleg met minister Wiegel en militaire autoriteiten werd het leger te hulp geroepen om de door de krakers opgeworpen manshoge barricades op te ruimen.

Met zeven van schuivers voorziene centuriontanks, pantserwagens, helikopters en 1100 man van de mobiele eenheid en de marechaussee werden de barricades opgeruimd. De onrust verspreidde zich daarna over het centrum van de oude stad. De Vondelstraatbuurt werd door een soort guerilla-strijd geteisterd. Ultra-rechts georienteerde jongeren sloegen met fietskettingen in op een groep Marokkanen uit de Mozes en Aaron-kerk, die door deze groep bezet was. Kortom Amsterdam was in de greep van de anarchie.

Het bestuur had kunnen weten dat optreden tegen onwettigheden toch moet gebeuren. Hoe eerder, hoe minder ravage, maar het lijkt er op dat de overheden in Nederland verlamd zijn door een verandering in de samenleving, die ze niet onderkennen. Het droevige is dat wie optreedt tegen onwettigheden, wordt weggehoond en wie faalt door niet-op-treden, ondergaat hetzelfde lot. De vrees voor de kiezer bepaalt voor een groot deel het gedrag van de bestuurder en vrees is nog steeds de slechtste raadgeefster.

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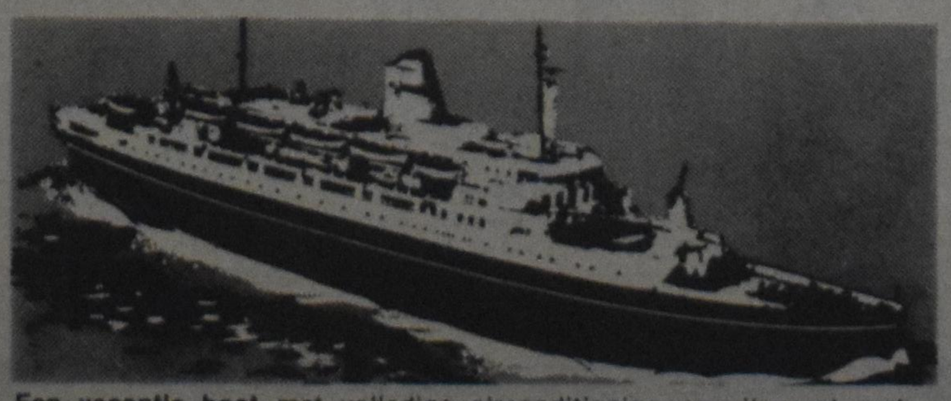

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THANKS

SCHOTSMAN: We wish to express our sincere thanks to our children, relatives and friends, who made the day of our 55th Anniversary an unforgettable one. Also our thanks for the many cards, flowers and other tokens of kindness received. Above all, we are grateful to the Lord, who in his goodness spared our lives, so that we could celebrate this day together.
Mr. and Mrs. J. Schotsman, Hamilton, ON.

VAN DORP: We would like to express our sincere thanks to all our children, grandchildren and friends for their flowers, cards and all the best wishes received on the occasion of our 55th Wedding Anniversary
Mr. and Mrs. Jan Van Dorp,
Box 214, Smithville, Ont. L0R 2A0.

BIRTHS

KLAASEN: The Lord's continued faithfulness has been shown to us this past week. On April 28, 1980 we became the happy grandparents of a little girl, ALICIA BETH KLAASEN, and the same day our grandson and nephew, Benjamin William Spoelstra was taken from us. With Job we were enabled to say: "I had heard of thee by the hearing of the ear, but now my eye sees thee" (Job 42:5).
Jim & Janet Polet & children:
Tom & Diane Polet
Ingrid & Phil Klaasen
Brian
Jeff
David
106 West 20th Street, Holland, MI.

VANDER KLOET: Andrew and Gerda Vander Kloet (nee Colyn) are happy to announce that God has entrusted in their care a third daughter, MARIE ANNETTE, born on April 16, 1980. Delighted sisters are Jana and Ingrid. Proud grandparents are Mr. and Mrs. Ron Vander Kloet of Wyoming, and Mr. and Mrs. John Colyn of Vineland, Ont.
47 Pearce Ave., St. Catharines, Ont. L2M 6N2.

VAN NIEJENHUIS: We praise and thank God for the arrival of our healthy daughter, SARA NICOLE. She was born Monday, April 7, 1980, an 8lb. 2oz. sister for Nathan. Parents: Cec and Karen. Grandparents: Jan and Anje Van Niejenhuis (Edmonton) and Don and Sally Wiersma (Mississauga).
2021 Eastern S.E., Grand Rapids, MI 49507.

VAN STRALEN: Henry and Jan thank the Lord for his gift to us, a son, JUSTIN HENRY, born April 15, 1980. Justin is a new brother for Nathaniel and Ryan. He is a 3rd grandchild for Mr. and Mrs. John Boven of Seaforth and the 23rd grandchild of Mr. and Mrs. Dirk Van Stralen of Acton. "I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well" (Ps. 139: 14 N.I.V.).

Share your family news with C.C.

THANKS

BEN BRUINSMA: Thanks the Lord for granting him his wish to be able to celebrate his 90th birthday on April 7, 1980, with his family and friends. He expresses his sincere appreciation to all who came to the open house, for the many cards, flowers, etc., and made it such an unforgettable day.
650 Queen, Chatham, Ont. N7M 2K2.

MARRIAGES

BOT-DIELEMAN: Mr. & Mrs. Bernard Bot, of Sarnia, Ont., and Mr. and Mrs. Andy Dieleman, of Aylmer, Ont., are pleased to announce the marriage of their children, MARILYN and BOB. This joyful occasion will take place on Saturday, May 17, at 4:30 p.m., D.V., in the First Christian Reformed Church of Sarnia. Rev. A. Dieleman of Blyth, Ont. officiating.
Future address: 246 Light St., Woodstock, Ont.

DE BRUIN-VAN NIEJENHUIS: Mr. and Mrs. Bert de Bruin of Newcastle and Mr. and Mrs. John Van Niejenhuis of Kirby, are happy to announce the marriage of their children NANCY and CLARENCE. The wedding will take place, D.V., on Saturday, May 17, 1980 at 4 p.m. in the Maranatha Christian Reformed Church of Bowmanville. Rev. G. Corvers officiating.
Future address: 4 Veterans Ave., Bowmanville, Ont. L1C 2C2.

DYKSTRA-BAKKER: Mr. and Mrs. John Dykstra and Mr. and Mrs. Tjeerd Bakker are happy to announce the marriage of their children, ALICE NANCY and AART. The ceremony will take place, the Lord willing, on Friday, May 16, 1980 at 1:30 p.m. at the First Christian Reformed Church, Arthur St., Thunder Bay, Ont. Rev. J. Nutma officiating.
Future address: R.R.#3, Thunder Bay, Ont. P7C 4V2.

EVERS-MULDER: Mr. and Mrs. Henk Evers and Mr. and Mrs. Peter Mulder are pleased to announce the wedding of their children, MARIETTE and BERT. The wedding will take place, D.V., May 16, 1980 at 7 p.m. in the Riverside Chr. Ref. Church, Wellandport, Ont. Rev. H. Katerberg officiating.
Future address: 42 Main St. W., Box 353, Grimsby, Ont. L3M 4H8.

HUIZENGA-VAN GELDER: Rev. and Mrs. James Huizenga, Brandon, Man. and Mr. and Mrs. Alvin Van Gelder, Orange City, Iowa, are pleased to announce the marriage of their children, PHYLLIS and LARRY. The ceremony took place on Saturday, April 19, 1980, at the Brandon Chr. Ref. Church. Rev. James Huizenga and Rev. J. Van Dyk officiated.
Future address: 710 Colorado, Carriage House Apts., Apt. #5, Orange City, Iowa 51041.

MUDDE-VAN DER MEER: Mr. and Mrs. Teunis Mudde of Brinston, Ont. and Mr. and Mrs. Henry Vander Meer of Iroquois, Ont., are pleased to announce the marriage of their children, CHRISTINE and NEIL. The wedding ceremony will take place, the Lord willing, on Saturday, May 17, 1980 at 2:30 p.m. in the Chr. Ref. Church of Williamsburg, Ont. Rev. L. Schalkwyk officiating.
Future address: R.R.#1, Iroquois, Ont.

SNIPPE-DE JONG: Mr. and Mrs. Jan Snippe and Mr. and Mrs. Cornelis De Jong, both of Sarnia are pleased to announce the forthcoming marriage of their children, MARGARET and HANK. The ceremony will take place, the Lord willing, on Saturday, May 31, 1980 at 3:30 p.m. in the Second Chr. Ref. Church of Sarnia. Rev. Kerssies will be officiating.
Future address: 1219 Haight Lane, Sarnia, Ontario.

MARRIAGES

POSTMA-VANDER HEIDE: Mr. and Mrs. Fred Postma of Welland, are pleased to announce the forthcoming marriage of their daughter, ANNETTE JANET to CLARENCE WILLIAM, son of Mr. and Mrs. William Vander Heide of Wellandport. The wedding ceremony will take place, the Lord willing, on Friday, May 30, 1980 at 6 p.m. in the Welland Junction Chr. Ref. Church. Rev. John Postuma officiating.
Future address: 53 Main St. West, Grimsby, Ont. L3M 1R3.

VAN DER MEULEN-MARTIN: Mr. and Mrs. Jake Van der Meulen of Clearbrook, B.C. are pleased to announce the forthcoming marriage of their daughter SHIRLEY ANN to JACK MARTIN, son of Mr. and Mrs. George E. Martin of Vancouver, B.C. The wedding ceremony will take place, the Lord willing, on June 20, 1980 at 7 p.m. at the Trinity Chr. Ref. Church in Clearbrook. Rev. R. Stienstra officiating.
Future address: 111-2485 Hilltout, Clearbrook, B.C. V2T 4G5.

VAN EGMOND-VAN HUIZEN: Mr. and Mrs. A. Van Egmond are pleased to announce the forthcoming marriage of their daughter LYDIA GRACE to THEODORE VAN HUIZEN, son of Mr. and Mrs. J. Van Huizen. The ceremony will take place, the Lord willing, on Friday, May 30, 1980 at 7 p.m. in Covenant Chr. Ref. Church, St. Catharines. Rev. J Kuntz officiating.
Future address: General Delivery, St. Davids, Ont. L0S 1P0.

WIKKERINK-OOST: Believing that the Lord has brought them together, Mr. and Mrs. John Wikkerink of Beamsville, ON, are pleased to announce the marriage of their daughter YVONNE to GEORGE, son of Mr. and Mrs. Dick Oost of Beamsville, ON. The wedding ceremony will take place, D.V., May 17, 1980, in the Mountainview Chr. Ref. Church of Grimsby, ON, with the Rev. H. Vanderplaat officiating at 2:30 p.m.
Future address: 44 Fairview Ave., Grimsby, ON L3M 3L5.

BERGSMA-KOK: Mr. and Mrs. Iebe Bergsma and Mr. and Mrs. Albert Kok, with joy, announce the forthcoming marriage of their children, DEBBIE and HENRY. The ceremony will take place, D.V., May 16, 1980, at 7:00 p.m. at the Chr. Ref. Church in Jarvis. Rev. Markem of Dunnville officiating.
Future address: R.R.#1, Jarvis.

GERRITSEN-GEUZEBROEK: We, Mrs. Sophia Gerritsen, Burlington, and Rev. and Mrs. Jac Geuzebroek, Port Perry, gratefully announce the forthcoming marriage of their children, JEAN and ARNOLD, on Saturday, May 17, 1980 at 3:30 p.m. in the First Ref. Church, Paradise Rd., Hamilton, Ont. Rev. Yff and the father of the groom officiating. May the Lord bless them during many years to come.
Future address: 2255 Victoria Park Ave., Apt. #105, Scarborough, Ont. M1R 1W2.

CORRECTION: ELLENS-ROGERS: The future address should be: 18 Davenport, **Apt. #201**, Toronto, ON M5R 3M3.

Share your news with the C.C. family!

ANNIVERSARIES

1950 — 1980

We would like to announce the 30th Wedding Anniversary of our parents and grandparents,

SIMON and EDNA AUKEMA
(nee Vander Velde)

on May 9, 1980. We pray that God will continue to bless them in the years to come.
Their children, with love:
Trena Aukema — Burnaby, B.C.
Edith & Ted Schenk; Clinton — Edmonton, Alta.
Hilda & Gerry Schenk — Edmonton, Alta.
Eco Aukema — Edmonton, Alta.
John Aukema — Edmonton, Alta.
Home address: 5824 - 137 Ave., Edmonton, Alta. T5A 1C9.

1935 — 1980

On May 11, 1980, the Lord willing, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

LIEUWE and RENSKE DAM
(nee Bos)

It is our prayer that the Lord will continue to bless and keep them in his care in the years ahead as he has done in the past.
With love and congratulations from your children:
Peter & Eileen
Elsie & Jim
Jack & Edith
Frank & Thea
Katie & William
Cecil & Sy
Don & Tilda
and 30 grandchildren
Home address: 451 Vine St., St. Catharines, Ont.

1930 — 1980
Maasland — St. Catharines

With joy and thankfulness to God, we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

WILLEM and TEUNTJE
BUITENWERF (nee van den Akker)

on May 21, 1980. It is our prayer that the Lord will continue to bless and keep them in his care.
Psalm 81:10b.
Tjark & Menny Buitenwerf; Bill & Christine Buitenwerf & children, George & Lynda Buitenwerf & children, Dorothy & Rick Holden & children, Elaine & Ralph Boverhof & daughter, Peter Buitenwerf & Henrietta
Bill & Tina Buitenwerf; Ann, Bill, Pat
Nellie & Evert Prinsen; Wilma & Karl (engaged), Bernie & Evelyn, Elizabeth
Ena & Earl Prudhomme; Richard, Cheryl
482 Vine St., St. Catharines, Ont. L2M 3T3.

1935 — 1980

With praise and thankfulness to God, we announce the 45th Wedding Anniversary of our parents and grandparents,

ANNE and MINKE YPMA
(nee Greidanus)

on May 16, 1980. We pray that our heavenly Father will bless and keep them in his care.
Patsy & Klaas Linker; Terry, Melinda, Janice, Allan — Strathroy, Ont.
George & Aafke Ypma; Jane, Arnold, Marilyn, Jo-Anne, Peter, William — Norwich, Ont.
Siebe & Martje Ypma; Albert, Florence, Mary-Anne, Sidney — Taber, Alta.
Jake & Pia Ypma; Esther, Patrick, Ingrid — Penticton, B.C.
Louis & Sheila Ypma; Lyle, Tanya, Lloyd, Keith — Taber, Alta.
Liz & George Vande Kuyt; Geoffrey, Henry, Michael, Cynthia — Ancaster, Ont.
Cathy & Mike Wind; Monica, Karen, Taber, Alta.
Home address: Box 1584, Taber, Alta. T0K 2G0.

ANNIVERSARIES

1940 — 1980
Idskenhulzen, Friesland — St. Catharines, Ontario

May 16

"The Lord of hosts is with us; the God of Jacob is our refuge" (Psalm 46:11).
On May 16, 1980, the Lord willing, we will celebrate the 40th Wedding Anniversary of our dear parents and grandparents,

HENRY and MINKE DIEMER
(nee Tijmstra)

On their wedding day, it was promised that the Lord would be with them; that he would be their refuge in the life they would share together. Today, 40 years later, we can clearly see that God has been with them, and has blessed us all, with our loving dad and mom, grandpa and grandma.
With love, from your children and grandchildren:
John Diemer — Toronto
Kienie & Bob Stewart; Lori, Kara, Mark, Cher, Joel — Toronto
Janna & Bert Seinen; Jeremi, Nathan, Elisabeth — Terrace, B.C.
Joe & Glennys Diemer; Ryan, Matthew, Bryce — St. Catharines
Henny & Fred Schat; Sean, Lara, Taron, Jonathan — Chatham
Eke & Jim Flindall; Derek, Erika, Andrea; Kristin — St. Catharines
Grace & Louis Douma; Elaine, Erin, Carrie — Wellandport
Open house will be held at the Maranatha Church-hall on Scott St., on May 17, 1980, from 2 - 4 p.m. Best wishes only.
Home address: 3 Draper Dr., St. Catharines, L2N 2Y3.

1935 — 1980
Langweer, Friesland — Lucknow, Ontario, Canada

May 17

With joy in our hearts, and thankfulness to the Lord, we wish to announce the 45th Wedding Anniversary of our parents and grandparents,

ELDERT and GRACE GEERTSMA
(nee Tiersma)

On May 17, 1980. It is our prayer that the Lord will continue to keep them in his care and bless them in the years to come.
Our congratulations and love,
Henk & Hermin Dyk — Blyth, Ont.
Leo & Greta VanderLey — Shelburne, Ont.
Jack & Tina Sytsma — Caledonia, Ont.
Peter & Marg Geertsma — Brunner, Ont.
Oeds & Ruth Geertsma — Lucknow, Ont.
John & Linda Geertsma — Auburn, Ont.
Jim Geertsma & Fiancee Wilma Blokhuis — Mississauga, Ont.
John & Mary Dykstra — Owen Sound, Ont.
Jane Devit — Owen Sound, Ont.
John & Maureen Peete — Swallow Lake, Ont.
and 17 grandchildren
Open house will be held on Saturday, May 17, 1980 in the Legion Hall of Lucknow. It will start at 8:00 p.m. Please no gifts.
Home address: Box 482, Lucknow, Ont.

On May 11, 1980 we hope, the Lord willing, to celebrate the 45th Wedding Anniversary of our parents and grandparents,

RITSKE and TETJE VANDERMEER
(nee Spoelstra)

We thank the Lord for his love and guidance and pray he will continue to bless them in the years to come.
With love from their children and grandchildren:
Stuart & Sigrid
Toni & Jack
Martha & Theo
Dick & Florence
and grandchildren
332 Yonge St., Kingston, Ont.

Classified Advertising

ANNIVERSARIES

1930 1980

May 22

With thanks to the Lord, we hope to celebrate the 50th Anniversary of our parents,

GERRIT and ALIE DE KLEER
(nee Tibben)

Their children:
George & Vicki
Harold & Helen
Bany & Alice
Greet & Harry Jansen
Bill & Anne
Anky & Archie Weststeyn
and their 20 grandchildren
De Kleer Farm, R.R.#1, Georgetown, ON.

On May 16, 1980, the Lord willing, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

WIEBREN (Wesley) and SIJKE (Sylvia) EELKEMA (nee Boelens)

We are grateful to our Lord for his blessings to them and pray that he will continue to bless them and keep them in his care.
With love from their children and grandchildren:
Elisabeth & Jake DeBliek; Michael, Cindy, Karen, Kathy, Sandra, John — Sarnia, Ont.
Bill Eelkema — at home
Minno & Effie Eelkema; Brian, Jacqueline, Selia, Alice, Brenda, Sara — Listowel, Ont.
John & Greta Eelkema; Jeffry, Wayne — Stratford, Ont.
Peter Eelkema — at home
George & Patricia Eelkema; John, David, Barbara, Thomas, Julie — Stratford, Ont.
Home address: 184 Nichol Ave. S., Listowel, Ont. N5Y 3A0.

1930 1980
Borger Chatham

On May 19, 1980, we hope to celebrate, the Lord willing, with our parents, grandparents and great-grandparents,

REINIER and BERENDIENA KOOPMAN (nee Oving)

the occasion of their 50th Wedding Anniversary. We pray that God will spare them many more years for each other and for us. Give thanks to God for good is he; His grace abideth ever; To him all praise and glory be; Whose mercy faileth never.
Their thankful children:
Tom & Corry Koopman — Breezand, Holland
Janny & Arie Burggraaf — Chatham, ON
Pearl & Martin Rintjema — Chatham, ON
Reinie Koopman — Grand Rapids, MI
Diane & Nick Zuidema — Chatham, ON
Linda & Harry Sluys — Chatham, ON
Ray Koopman — Lucan, ON
Bill & Wilma Koopman — London, ON
35 grandchildren and 3 great-grandchildren
166 Elizabeth St., Chatham, ON.

With joy and thankfulness to the Lord, we hope to celebrate, on June 1, 1980, D.V., the 35th Wedding Anniversary of our parents and grandparents,

HEILKE and EGBERTJE VEENSTRA
(nee Vredveld)

It is our prayer that the Lord will continue to keep them in his care in the years to come.
Walter & Jean Weening — Schomberg
Sid & Della Miedema — Georgetown
Lawrence & Nona LeGresley — Newmarket
Terry & Pat Fallis — Peterborough
Henry Veentra — at home
John Veenstra — at home
and 8 grandchildren
Open house will be held at their home on May 31, 1980 from 2 - 4 p.m. and from 7 - 9 p.m.

ANNIVERSARIES

1935 1980
Borger Harriston

May 13

With joy and thankfulness to our Lord, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

GEERT and JANTINA OLDENGARM
(nee Joldersma)

It is our prayer that the Lord will continue to bless them and keep them in his care. With love and congratulations from:
Herman & Jane; Betty & Rolland, Joanne, Henrietta, Geraldine, Frances
Martin & Jenny; Jonathan
Grace & Dirk; Enid, Renee, Ian
Harry & Nelly; Tracey, Lisa
Home address: P.O. Box 427, 212 Queen St., Harriston, ON.

1930 1980
Bodegraven, Z.H. Beamsville, Ont.

With thankfulness and gratefulness, we would like to announce the 50th Wedding Anniversary of our parents and grandparents,

PETER and ALICE MYDERWYK
(nee Van Leeuwen)

on May 21, 1980, D.V. It is our hope that the Lord will continue to bless them and remember them in his grace, in years to come.
Corrie & Peter Velthove — Norwich, Ont.
Winnie & Fred Stapper — Brockville, Ont.
Tini & Aart Bosch — Ermelo, Gld.
Lisa & Teo Trapman — Brockville, Ont.
Henry & Jeannette Myderwyk — Cambridge, Ont.
Wilma & Henry Schuit — Welland, Ont.
and 23 grandchildren and 10 great-grandchildren.
An open house will be held May 24, 1980, D.V., 2 p.m. - 4 p.m. in the hall of the Free Christian Reformed Church, Highway #8, Vineland, Ontario. Everyone welcome, good wishes only please.

1940 1980
Nieuw Vennep Peterborough

With praise and thanksgiving to the Lord, we,

DICK and CHRISTIEN VANDEN HEUVEL (nee Verkuyl)

hope to celebrate our 40th Wedding Anniversary on May 15, 1980. We pray that God will continue to bless us and take care of all of us in the years ahead.
Our thankful children and grandchildren are:
Hubert & Fenna Vander Heuvel; Denny, Terry — Hampton, Ont.
Evelyn Blake & Jason — Peterborough, Ont.
Willy & Stuart McGee; Shawn, Ryan — Cavan
Open house, the Lord willing, will be May 24, 1980, in the basement of the Cephas Chr. Ref. Church of Peterborough, on Goodfellow Rd., from 2:30 - 5 p.m. Only best wishes please.
Home address: R.R.#5, Peterborough, Ont.

1955 1980
Bowmanville Newcastle

May 14

With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

LUKE and TRIX VAN DYK
(nee Koopmans)

We pray that the Lord will bless and continue to keep them in his care.
With much love from their children:
Peter
Marilyn
Robert
Anita
Home address: 132 Lakeview Rd., Newcastle, Ont. L0A 1H0.

ANNIVERSARIES

1935 1980
Hinde Loopen, Friesland St. Anns, Ontario

"Commit your ways unto the Lord, trust in him and he will act" (Pslam 37:5).
We give thanks to the Lord, to be able to celebrate the 45th Wedding Anniversary of our parents and grandparents,

UILTJE and KRISTJE SJAARDA
(nee Bakker)

on May 16, 1980. We thank God for their love and guidance in the past, and pray that he will continue to bless them and allow them to be a blessing in the future.
Their children:
Hilly & Dick Schilstra — St. Anns, Ont.
Gay & Bob Schotanus — Wainfleet, Ont.
Willy & Rick Zantingh — Dunnville, Ont.
Pier & Martha Sjaarda — St. Anns, Ont.
Aafke & John Haveman — Fruitland, Ont.
Wayne & Gertie Sjaarda — Ingersoll, Ont.
30 grandchildren and 1 great-grandchild.

Open house, D.V., at their home from 10 a.m. to 12 p.m. and 2 p.m. to 4 p.m. Best wishes only please.
Home address: R.R.#2, Vaugh Rd., St. Anns, Ont.

1955 1980

May 20

With thankfulness to our heavenly Father we joyfully hope to celebrate with our parents,

TURNER and JOAN ROORDA
(nee Knegt)

their 25th Wedding Anniversary. That the Lord may continue to be near them and bless and guide them in the years to come is the wish of their children.
Ed & Gloria
Wayne
Rick
Bradley
Terry
Margaret-Ann
Tim
"The Lord is our shepherd" (Pslam 23).
Open house: Saturday, May 24, 1980, from 7 - 9 p.m. at the Chr. Ref. Church, Blind Line, Orangeville, Ont.

1920 1980
Achlum Simcoe

Thanking God for having our parents with us for so many years, we announce the 60th Wedding Anniversary of,

ADRIANUS and FROUKJE VISSER
(nee Kootstra)

on May 15, 1980. We pray that God will continue to bless them with his everlasting love and care.
Their thankful children, grandchildren, and great-grandchildren:
Peter & Lucy Hogeterp — Hagersville, Ont.
Ebe & Metje Vander Kloet — Oldeboorn, The Netherlands
Richard & Henny Visser — Penetang, Ont.
Jan & Jikke Bouma — Warga, The Netherlands
Nick & Betty Anema — Simcoe, Ont.
George & Jessie Visser — Simcoe, Ont.
Mels & Francis Noordermeer — Stryen, The Netherlands
Hank & Clara Tiesma — Brampton, Ont.
38 grandchildren and 6 great-grandchildren.
Open house will be held on May 17, 1980 at the Christian Reformed Church of Simcoe, from 2 - 4 p.m. Best wishes only.
Home address: 11-16 Arthur St., Simcoe, Ont.

ANNIVERSARIES

Lolium Stoney Creek
1945 1980

May 9

Thanking God for keeping them for us and for each other, we wish to announce the 35th Anniversary of our parents and grandparents,

ART and GEERTIE WAGENAAR
(nee Vander Sluis)

Our love and congratulations:
Joe & Dian; Shane, Teresa, Rachel
Ron & Jenny; James, Daniel, David, Monica
Ann & Keith
Fred & Kathy; Mark
Home address: 52 Wardrope Ave., Stoney Creek, Ont.

OBITUARIES

On April 4, 1980, we received word from Holland that the Lord called home our dearly beloved father, grandfather and great-grandfather,

ALBERT HOLTVLUWER

in his 85th year. Survived by his wife Geesje Holtvluwer-Waterink, one son and 5 daughters, 36 grandchildren and 8 great-grandchildren in Holland.
John & Silvia Holtvluwer & family — Smithers B.C.
Henk & Susan Holtvluwer & family — Ottawa, Ont.
Correspondentie: Ommerweg 32, Hardenberg 7771 SN, Holland.

On October 30, 1978, God entrusted to us, a son and brother,

BENJAMIN WILLIAM

In his infinite wisdom, God called him to be home with him on April 28, 1980.
We are left with many cherished memories in the short time that he was a part of our family. We thank God for the time he has allowed us together. For the strength received in communing with family and friends which we have experienced and continue to experience, we also thank him.
Fred, Joanne and Sarah Spoelstra.
261 Prospect St. South, Hamilton, Ont.

At Strathroy-Middlesex General Hospital, on Sunday, April 20, 1980, after a lengthy illness, the Lord took her to be with him,

SYKE (Sylvia) VANDER HOEK
(nee Poortinga)

in her 74th year.
Dearly beloved wife of Wietze Vander Hoek, and dear mother of:
Gerry & Grace — Strathroy
Henry — Erin
Mike & Connie — Strathroy
Ray & Hilda — Kerwood.
Beloved grandmother of 10 grandchildren.
Also survived by 6 brothers and 4 sisters. Predeceased by one brother — all in Holland.
Rested at the Denning Brothers Funeral Home, Strathroy, where friends were received on Monday and Tuesday evenings from 7 - 9 p.m. Funeral service was held on Wednesday, April 23 at 2 p.m., from the Westmount Chr. Ref. Church, Strathroy. Interment in Strathroy Cemetary. Donations to the Diabetic Association or the Kidney Foundation would be appreciated.
"Though I walk in the midst of trouble, thou wilt revive me" (Psalm 138:7-8).
309 Burns St., Strathroy, ON.

Completely unexpectedly, the Lord saw fit to call home to himself, on Monday, April 28, 1980,
BENJAMIN WILLIAM SPOELSTRA
1½-year-old son of Fred and Joanne Spoelstra. As Fred's colleagues, we express our deepest Christian sympathy in this profound loss. May God, our heavenly Father, comfort and strengthen you both, Fred and Joanne.
The Staff,
Hamilton District Christian High School.

OBITUARIES

October 30, 1978 April 29, 1980

"I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Romans 8:18).
Very suddenly our covenant Father called home his child,

BENJAMIN WILLIAM

son of Fred and Joanne Spoelstra, brother of Sarah Marie, at the age of 18 months. Our prayer for Fred and Joanne is that they together may continue to find comfort from our Lord at this time.
Grandparents:
William & Anna Spoelstra
Uncles, Aunts and cousins:
Tom & Lydia Zeyl; Derek, David, Thomas
John & Wilma Vanderwoerd; Rachel
Peter & Audrey
Bill
261 Prospect St. South, Hamilton, Ont. L8M 2Z8.

On April 28, 1980, the Lord took home at 18 months,

BENJAMIN WILLIAM

son of Mr. and Mrs. Fred Spoelstra. We, as students of Hamilton District Christian High School, wish to extend our deepest sympathy.
Student Council,
Hamilton District Christian High.

Op 15 april nam de Here tot zich,

ARIE ROEMER

op zijn 82ste verjaardag. Dat de Here ons medelid, Mrs. Roemer, haar kinderen en kleinkinderen wil sterken en troosten is onze bede.
De Hollandse Vrouwenvereniging van de First Chr. Ref. Church, Chatham, Ont.

At her home on Thursday, May 1, 1980, the Lord, in answer to prayer, called home our dearly beloved wife, mother and grandmother,

LAMKJE VAN HARTEN

in her 70th year. Will always be remembered and missed by her loving husband Hendrik Van Harten and:
Teunie & Jack Van Harten; Dianna, Jo-Ann — Waterdown, Ont.
Peter & Sandy Van Harten; Gus, Hero, Toby — Burlington, Ont.
The funeral service was held on May 5, 1980, in the Burlington Chr. Ref. Church.
276 Glen Oak Drive, Oakville, Ont. L6K 2J2.

On May 2, 1980, after a short illness, it pleased our heavenly Father to take home his child, our beloved father, grand- and great-grandfather,

GEORGE VAN DER KOOY

at the age of 77 years.
Husband of the late Elizabeth Van der Toolen. The words of Psalm 23 were his testimony.
Always remembered by his children,
Leny & Henk Van Dorp — R.R.#1, Woodstock
Gerrie & Arie Kingswood — 162 Sunset, St. Thomas
Elly & Bob DeVries — 112 Coulten, St. Thomas
14 grandchildren, one great-grandson.
Funeral services were held May 5, 1980, in the First Chr. Ref. Church of St. Thomas. Rev. Henry Eshuis officated.

CHURCH SERVICES

Covenant Christian Reformed Church, Woodstock, Ontario.
Thankful to our covenant God, we are happy to inform you, that we are now able to worship in our new church facilities at 410 Landsdown Ave., Woodstock, Ont.
The worship services are scheduled for 10 a.m. and 7:30 p.m. each Sunday.
The Consistory of the Covenant Chr. Ref. Church.

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Telephone: 705-635-2880 or Toronto: 416-223-4012.

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Don and Irene Crann
[new owners]

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Call: 1-705-752-1118
Or write: John Vanden Berg,
Glen Echo Cottages, R.R. #1,
Callander, Ont. P0H 1H0.

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Box 24, Sorrento, B.C. V0E 2W0.
or call:
(604) 675-2639.

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R.R. #2, Golden Lake, Ont. K0J 1X0.
for reservations.
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(owners)

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evenings call (519) 443-7807 or
(416) 779-3027.

GREENHOUSES FOR SALE: 22,500 square feet. Crop of long English cucumbers and a share in Red Hat Co-op included. 9¼% FCC mortgage. Spacious, air-conditioned home. For details contact: Bill Devos, Box 939, Redcliffe, AB T0J 2P0. Phone: **403-548-6517.**

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TEACHERS NEEDED

Hamilton District Christian High School
is in need of a
FRENCH TEACHER and possibly a **SCIENCE TEACHER,**
in its new Smithville District Christian High School.
Please address all inquiries to:
The Hamilton District Christian High School,
28 Athens St.,
Hamilton, Ont. L9C 3K9.
Att'n: Mr. M.B. Stroobosscher, principal.

PULPIT SUPPLY

TRURO, N.S.: Are you planning on visiting Nova Scotia? The John Calvin Chr. Ref. Church is located in Truro, at the head of the Bay of Fundy. We are looking for pulpit supply during the **month of July**. If you can help us, please write to us at: Box 711, Truro, N.S., or call: J. VanZeumeren at 895-1131, or P. Berkelaar at 662-2406.

BRIGHTON: Anyone vacationing in the Quinte area is welcome to worship with us at 9:30 a.m. and 7:30 p.m. Any minister in the area is invited to lead us in worship especially on July 20, 27 and August 3, 10. If there are any requests, please contact the clerk at: P.O. Box 699, Brighton, Ont. K0K 1H0 or (613) 475-1877.

ACCOMMODATION

20-year-old college student requires accommodation from May to August inclusive. Home should be located within 10 minutes from Square One, Mississauga. Phone: (416) 945-4062, and ask for John.

---

2 Hamilton guys, age 22, looking for roommates; and also for town house or house to rent in Hamilton-Ancaster-Dundas area. Call Al: (416) 387-1814 or Peter: (416) 383-6436.

TEACHERS NEEDED

CHATHAM: Chatham District Christian Secondary School invites applications for a **math-art-accounting combination** for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

CLINTON: The Clinton and District Christian School is in need of a teacher for one of the **primary grades**. Please send applications to the principal: Mr. R. Schuurman, Box 658, Clinton, Ont. N0M 1L0.

GUELPH: Small is beautiful! The John Calvin Christian School in Guelph, situated in a University city, needs a **Kindergarten** teacher on a **part-time basis** for **alternate full days**. Become part of our growing Christian community. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: (519) 824-8860 (school).

OTTAWA: The Community for Christian Learning, requires High School teachers for **history, geography, sciences, math,** and **physical education**. Inquire in writing to: Community for Christian Learning, 307 Richmond Rd., Ottawa, Ont. K1Z 6X3 or call: 613-722-1175 — att'n Mrs. Clemens.

RED DEER, AB.: Red Deer Christian School is in need of a **French teacher** for the school year 1980-1981. This position is 70% of a full-time task. In addition, there will be some language arts subjects to be taught. Please submit applications with references to: Mr. A. Lutgendorff, principal, Red Deer Christian School, 14 McVicar St., Red Deer, Alta. T4N 0M2. Tel.: (403) 346-5795.

TEACHERS NEEDED

FUTURE TEACHERS OF CHRISTIAN SCHOOLS IN ONTARIO

Canadian students attending or planning to attend Calvin, Dordt, Trinity or King's College to obtain a B.A. in Education are informed that the Ontario Alliance of Christian Schools will grant loans to those students who require financial support in addition to regular loans available. Application forms are available from the OACS Teacher Recruitment Fund.

Write to: A. Borger — secretary
OACS Teacher Recruitment Fund
c/o Ontario Alliance of Christian Schools
547 West Fifth Street,
Hamilton, Ont.
L9C 3P7.

NOTICE: All application forms must be returned to the secretary on or before July 1, 1980. Students presently under the plan desiring assistance for the 1980-1981 are requested to re-apply.

HELP WANTED

Disaster Recovery Continues In WICHITA FALLS, TEXAS

CRWRC is in urgent need of volunteers experienced in the building trades to help build homes for low income disaster victims.

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• EXPERIENCED ROSE GROWER FOREMAN •

URGENTLY NEEDED: in Niagara Peninsula. Loving Christian lady to care for young, motherless family. Three children, ages 9, 4 and 3, starting June 1st. Reply in writing to: H. Krikke, 30 Dunblane, St. Catharines, Ont. L2M 3Z7.

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Young couple wanted on **DAIRY FARM**. Must have some experience with milking and farm machinery. House available. Phone or write: Nick Bakker, R.R.#1, Brumbo, Ont. N0J 1G0. Phone: (519) 463-5502.

PERSONAL

Christelijke weduwe zou graag in contact komen met alleenstaande man in de leeftijd van midden 60-70 jaar. Zend brieven onder #4518, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

ACCOMMODATION

WANTED: Information on the whereabouts of H. Baron, alias Baron Van Sneek, last seen writing postcards on island somewhere in Puget Sound. Responds to "Hank." Notify: English Dept., Calvin College, Grand Rapids, Mich. 49506.

Christian Gentleman, 30, in central Ontario, wishes to meet a Christian girl between the ages of 27 and 32. My interests are music, photography and the outdoors. Objective: marriage. Please write to: Box #4515, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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It pays to advertise in C.C.

WANTED TO BUY

LUCKNOW and DISTRICT CHRISTIAN SCHOOL is opening in September! Textbooks, library and resource books, maps and science equipment are needed. Can you help? Please write: Etty Broer, R.R.#1, Kincardine, Ont., N0G 2G0 or phone: (519) 395-3581.

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1 BEDROOM APARTMENT for rent in **Holland Marsh**. Within walking distance to Holland Marsh Chr. Ref. Church and Christian school. Ideal for teacher or widowed person. Available June 1, 1980. Phone: (416) 455-8644 after 6 p.m.

HOME EXCHANGE

Retired couple, living in comfortable home in **Haarlem, The Netherlands**, wishes to **exchange homes** and car for the summer holidays. Within 100 mile radius of **Toronto**. If possible in **June**. If interested contact: M. Van Strien, R.R.#1, Millgrove, ON L0R 1V0. Telephone: (416) 689-5479.

Is the King James Bible infallible?

A conflict about the infallibility of the Kings James Bible has arisen within the Presbyterian Church of Eastern Australia, popularly known as the "Free Church," in Australia. One of its ministers, the Rev. E.S. Turnbull of the St. Kilda congregation in the state of Victoria, holds that the King James Version of 1611 is the infallibly written Word of God. The Synod of this Church, which maintains close ties with the Free Church of Scotland, has asked him to cease teaching these views.

Resigns post

Highly respected for her many services, Mrs. W.M. Ridderbos, wife of (retired) Free University Professor, Dr. N.H. Ridderbos, resigned her position as secretary of the Society "School and Gospel" (Unie School en Evangelie). She occupied this post for nine years during which time she promoted many fund raising drives. Many schools, including several in the Third World, have benefited from her initiatives.

Vineland Christian School Society

Herewith we wish to publicly announce the formation of the Vineland Christian School Society.

The goal of the society is to establish a Christian school which is in keeping with the principles of the Bible and our reformed creeds which set forth the systems of truth taught in the Holy Scripture, in the Vineland area.

If you would like to support our Society with your suggestions or financial gifts or simply have questions, you may write to:

Mrs. Elsie Slingerland,
20 Hutchinson Court, St. Catharines, Ontario
L2N 6Y9.

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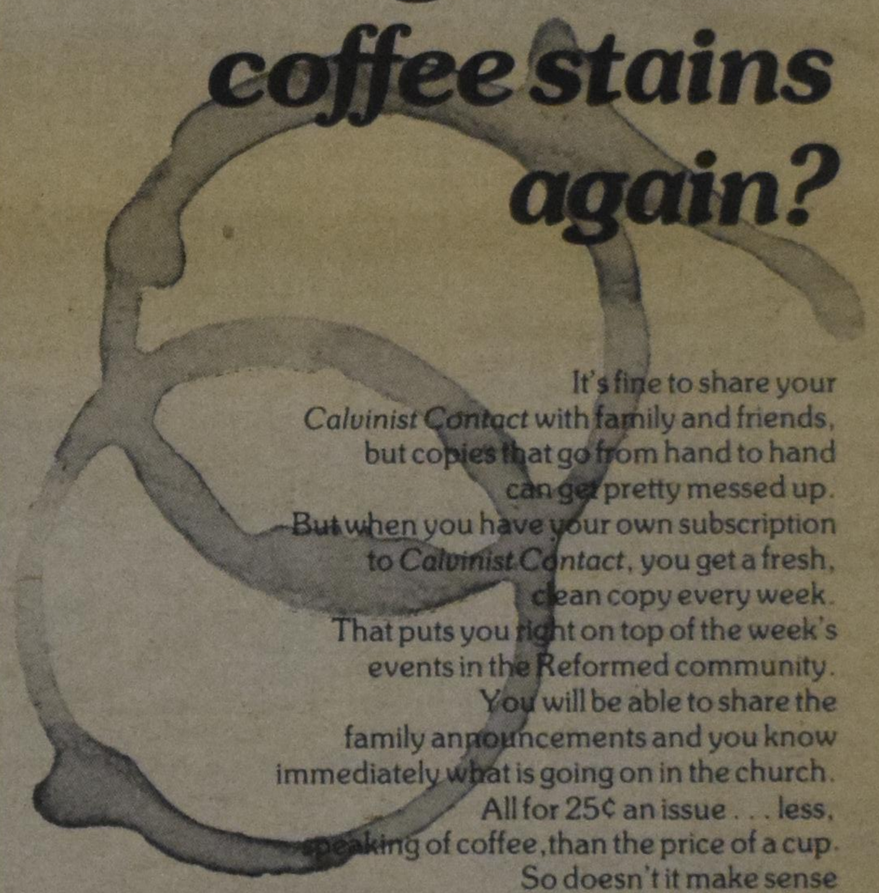

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The Dutch Gideons

Started in 1947, the Dutch Gideons organization has its own character. Like its parent organization in the U.S.A., which began to operate in 1890, the goal of the Dutch organization is to place Bibles in hotels, hospitals, prisons, and the like. However, according to an interview with Mr. J.H. Van Dam, there is considerable difference between the Dutch and the American Gideons.

Mr. Van Dam stated in an interview that appeared in *Centraal Weekblad* that he is the only field representative of the Gideons in the Netherlands and that his territory covers the entire country. He has been with the Gideons for ten years and has placed some 70,000 Bibles in hotels. In America, the Gideons hold evangelistic meetings and distribute Bible literature; in the Netherlands, the Gideons limit themselves strictly to the placing of Bibles, thus avoiding all competition with the churches. The requirements for belonging to the Dutch Gideons differ, too, from their American counterpart. Abstinence from smoking and drinking is not required of Dutch Gideons.

During his years with the Gideons, Mr. Van Dam has found many open doors with 95 percent of the hotels pleased to have the Gideon Bibles in their rooms. The other 5 percent are hotels which refuse the Bibles and are of the type in which most people wouldn't care to spend the night.

Dutch Reformed Church refuses money from whites

The Dutch Reformed Church in Africa, in Alexandra (near Johannesburg), of which the Rev. Sam Buti is pastor, has decided not to accept any more money from the white "mother" church. As reported in *Trouw*, the reason for this decision is the "misuse" by the white church of its great financial power against black pastors who oppose apartheid.

The Alexandra church claims that the white church treatened to withhold its support unless the white Presbytery (ring) receives a report of the activities of Mr. Buti during 1978 and 1979. In the letter to the white church, the Alexandra consistory stated that the ultimatum expressed a lack of Christian love. "The Presbytery is ready to allow our pastor and his family to suffer hunger simply because they miss a document in their archives."

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in Granum, Alberta, celebrate our

75th Anniversary

*Some activities planned are: **Fri., June 27** — Banquet and program; **Sun., June 29** — special services at 10 a.m. in the Granum CRC and 7:30 p.m. combined service with Nobelford CRC; **Tues., July 1** — combined picnic with Nobleford CRC at Keho Lake.*

All former members and friends are invited to come celebrate with us.

Contact:
Mrs. L. Vandervalk, Box 381, Fort Macleod, AB T0L 0Z0.

25th ANNIVERSARY BOOKS

First Christian Reformed Church, Rocky Mountain House, Alberta are available at a cost of **$13.50** each from:

Mr. Marinus Konynenbelt,
Box 396, Rocky Mountain House, Alberta T0M 1T0.

Fryske Tsjerketsijnst yn York

22 maeye de jouns om 8 ure.
Foargonger: Ds. J Hellinga fen Guelph.
Kofje en koeke nei.
Programma's mei texten lieten oanwezich.

Kentville
Christian Reformed Church
25th Anniversary

The C.R.C. in Kentville, N.S. hopes to celebrate her 25th Anniversary on June 22 and June 26, the Lord willing. All former members and friends are cordially invited for worship and fellowship.

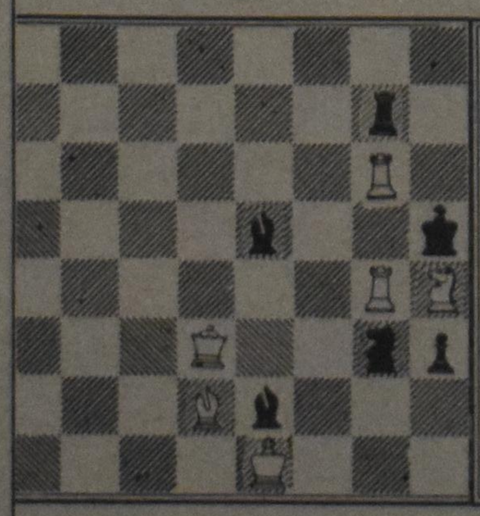
LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN MAY

#830

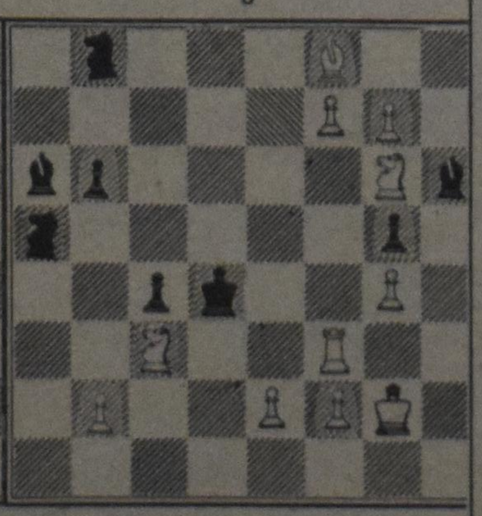
P.A. Koetsheld,
Holland, 1947
8



11
3-mover 3pts.

#831

L. Riezu,
Hungary, 1971
6



6
2-mover 2pts.

Notes

1. The Dutch problem, #830, shows a White force barely able to keep the Black King in his place. It may be difficult for you to think of a plan. As a clue to help you on your way, here is some negative information: The White Pawns on the 7th rank *do not* play an important role in the solution. The key is not very surprising. For full points, please indicate the key, threat and all variations.

2. A problem such as #831 which contains very few pawns is always interesting since the pieces are not blocked by them. You will find quite a few variations in the Hungarian two-mover. Please give the key and threat, if any.

3. The deadline for #828-831 is June 20 for those who live in Ontario and 5 days later for all others.

STACKING FURNITURE

For churches, schools and auditoriums.

Ask for catalogue and prices.

S.P. RUNIA CO.
1358 Plains Rd. E., Burlington, Ont. L7R 3P8.
416-632-3110

Vineland Christian School Society

On Tuesday, May 20, 1980 at 8:00 p.m.,
Rev. P. Den Butter
will speak on:
"THE BIBLICAL BASIS FOR CHRISTIAN EDUCATION"

There will be a question and answer period,
and coffee will be served.

This meeting will be held in the Vineland
Free Christian Reformed Church on Highway #8, in Vineland.

Everyone is welcome!

CALENDAR of EVENTS

Ontario

May 9-11	Salem's Self Enrichment weekend at the Aurora Conference Centre, Aurora, Ont.
May 10	Festival of Dutch Sacred Music in the First Chr. Ref. Church of Guelph, 287 Water St., 7:30 p.m. With choirs from Burlington, Cambridge, St. Catharines and Guelph.
May 11	St. Catharines Men's Chorus, "Collegium Musicum" will have a spring concert on May 11, at 8 p.m. in the St. Catharines Trinity Chr. Ref. Church.
May 14	Convention 1980 of the Federation of Chr. Ref. Women at 10 a.m. in the Centennial Hall in London, Ont.
May 16-19	Camping season starts on Lakewood Christian Camp (near Sarnia). Hear and see Rev. Vander Borgh from Central America.

Andre Knevel organ concerts:
Woodstock: in the central United Church, May 10, 1980 at 8:15 p.m.
Brampton: in the Alexandra Presbyterian Church, (corner of Colborne and Peel St.) **May 31.**
The Ambassadors in concert:
Sat., May 24: Knox Presbyterian Church, Listowel, Ont., at 8:15 p.m.
Focus on the Family — Film Series
May 14: Film 2: Shaping the Will Without Breaking the Spirit.
May 21: Film 3: Christian Fathering
May 28: Film 4: Preparing for Adolescence: The Origins of Self-doubt.
June 4: Film 5: Preparing for Adolescence: Peer Pressure and Sexuality.
June 18: Film 6: What Wives Wish Their Husbands Knew About Women: The Lonely Housewife.
June 25: Film 7: What Wives Wish Their Husbands Knew About Women: Money, Sex, and Children. Time: 8:30 p.m., in the Guelph Chr. Ref. Church.

Maritimes

Speaking tour by Fred Vander Velde, executive director of the Canadian Christian Education Foundation.
May 12: Halifax; **May 13:** Truro; **May 14:** Kentville; **May 15:** Fredericton; **May 16:** Charlottetown.

Alberta

May 17	Rehoboth, opening a new addition. Service at 2 p.m.
Aug. 10-17	Edmonton, Billy Graham Crusade.

Miscellaneous

May 14-16	Nashville, Tenn. Religious Communications Congress.
June 10-20	Grand Rapids, Mich. Christian Reformed Church of North America synod.
July 20-24	Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri.May16	Wed.May14	Fri.May9-10a.m.	Thurs.May8-10a.m.
Fri.May23	Wed.May21	Fri.May16-10a.m.	Thurs.May15-10a.m.
Fri.May30	Wed.May28	Fri.May23-10a.m.	Thurs.May22-10a.m.

Books

History

Voice of the Pioneer

Voice of the Pioneer by Bill McNeil; published by Macmillan of Canada, Toronto, Ontario, 1978; clothbound, 258 pages; price: $14.95. Reviewed by Harry Antonides, Toronto, Ontario.

Bill McNeil, who hosted the popular CBC radio program *Voice of the Pioneer*, has collected 75 first-hand stories providing a fascinating glimpse of a Canada that was.

Explaining that it was easy to get people reminiscing about their lives, McNeil laments about the one who got away from his ever-handy tape recorder. She was a one-hundred-year-old lady in Penticton, B.C., who shouted at McNeil: "Get outa here and take that darn fool contraption with you: I wanna watch the hockey game!" Says McNeil, "Somehow, I think she would have been great."

The range of experience of the storytellers is as wide as life. A granddaughter of Alexander Graham Bell talks about the famous inventor. A woman tells about the poverty and loneliness of life on the prairies in the early part of the century. They learned to make do with tne little they had and to waste nothing. "We knew it was a hard life, but, oh my, it was a happy time too."

These are stories about the famous and the "little people." Joey Smallwood talks of the hardship of life in Newfoundland at the turn of the century, about people working together and helping each other, but also about a scoundrel merchant who squeezed the last cent out of the poor fishermen. He explained how he masterminded Newfoundland's union with Canada in 1949.

Diefenbaker fondly talks about his parents and the hard life on the prairies; he recalls the joys of confounding his critics when he swept the country in the election of 1958.

Jean Ewan, a nurse from the Canadian prairies, worked with Dr. Bethune in China and sipped tea with Mao Tse Tung during the Chinese Communists' march to power. "I knew, even then, that I was taking part in a momentous occasion."

A.Y. Jackson, one of the Group of Seven, talks about his early years and how the seven got together and often had to battle misunderstanding and opposition.

Mrs. Jessie Tyreman, born in 1879, remembers the battle between Louis Riel and the soldiers while the people gathered in the manse surrounded by cordwood.

Eighty-six-year-old Alex Burnett recalls the 1911 fire that destroyed Cochrane while he stayed in a boat in the middle of the river for eight hours.

There are many more stories; about disasters, about people helping each other and surviving, about immigrant. Jews and Doukhobors who escaped poverty and oppression to encounter another kind of discrimination here. Yet they were thankful to live in Canada and establish a new home for themselves in a vast and open country. Prospectors, miners, woodworkers, housewives and women who struck out in a man's world, pilots, a Roman Catholic priest, farmers, inventors, and many others tell of their struggles, their hardships and their triumphs.

This is history on the run, throbbing with life and excitement. It is rewarding reading, especially for those who themselves are newcomers to this country. Perhaps it will even inspire a Bill McNeil among us, who will begin recording the stories of a generation of immigrants that will soon pass away.

For we know

"And we know that all things work together for good to them that love God."

When mercury lowers, right down to the bone,
With shivering north winds of poverty,
When light-years of red tape encumber my home,
In the wail of the Asian refugee,
When the harps are all hanging and willows weep,
At the hunger eyes gaunt and bellies round,
While communists glutton the gold prairie wheat,
Corinthians thirteen lost in the sound.
Ah, cold is the hour, hypnotic that cold,
Confused and depressed I stand at my gate,
The swinging latch opens and warmth comes to hold,
The bracing of Romans eight, twenty-eight.

C. Farenhorst Praamsma

In your family's best interests:

Christian Parents: Building a Child's Character focuses on the development of today's child in the family setting and offers both clinical observations and biblical insight on the child's development and the positive parental role. The book is written by a parent who has the experience of nurturing his own children and who has studied the subject thoroughly academically. But Rev. Zegerius can also draw on his involvement in youth activities as a camp counsellor and group leader, and from his position as a pastor in The Presbyterian Church of Canada.

Written with the urgency of love for today's children and their parents, **Christian Parents** reflects the conviction that the Christian family is the family of the future. It reassures parents that the Christian order of the family will endure through the confusion and perplexities of our time. It is, therefore, a book of faith, of hope, and of love; a book suitable for today's Christian parent.

by Rev. Han[illegible]egerius

$8.95 Hardcover at your local bookstore or from

Guardian Publishing,
99 Niagara St., St. Catharines, Ont. L2R 4L3.